The Signs of the Times, vol. 29

Alonzo Trevier Jones

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1903

April 1, 1903

“What Do These Things Mean?” The Signs of the Times 29, 13, p. 2.

The Spirit of Combine.

TO-DAY many remarkable things are occurring, so openly before the eyes of all, that every thoughtful person is compelled to query, What do these things mean? One, among the most remarkable of these remarkable things of to-day, may be best defined as the universal spirit of combine. Everywhere, among all classes, and in all lines of effort, there prevails this spirit of combine.*SITI April 1, 1903, page 2.1*

This spirit of combine is not merely *an expansion* of the sound principle of co-operation of unity of action of individuals acting effectively toward a common purpose. It is not, in any sense, the principle of co-operation or unity of action of individuals acting as such, collectively toward a common purpose. It is instead the principle of *one mind*, of *one intellect*, dominating all others possible, and using all them to the *one purpose of that one mind* as individual.*SITI April 1, 1903, page 2.2*

This truth and this domination is demonstrated in the universally-known fact that the first effort of this spirit is to deny, to execute, and to crush out, all right and all freedom of the individual; is instanced in the trust, whether it be the Standard Oil Trust, the Steel Trust, or a fruit trust. Whatever business it may be that is comprehended in the trust, no individual is allowed to do anything in that line of work, except as the servant of the trust, and absolutely subject to the dictation of the trust. If the “combine” takes the form, not of the trust as such, but of the labor union, then no individual is allowed to work, except as the servant of the union and under the absolute dictation of the union.*SITI April 1, 1903, page 2.3*

The second effect of this spirit, wherever entertained, is to destroy all individuality of the individual himself; so that he can not do the

simplest and easiest thing, a thing the virtue of which consists entirely in its being individually done, unless a combine, a club, or a society, is first created, and he do that simple and easy individual thing in the name and by the power of the combine. If, for instance, a person wants to rest one day in the week, he insists that he can not rest unless everybody else rests at the same time; and so a combine must be formed, requiring everybody to rest when he rests to, so that he can rest because they do. A member of the church knows that it is only plain, simple Christianity to visit and help the afflicted, the poor, and the needy; and he knows that this is what the church is for; yet he can not do this simple, Christian thing as an individual Christian; but must first form within the church a combine, called a “band” or of “society,” for the purpose, and then do it in the name of this combine, and because the combine requires it.*SITI April 1, 1903, page 2.4*

Another effect, and the direct logic of the *combine*, is a *one-man power*. This is to-day manifest on every hand; the head of the trust can dictate daily what the whole people shall pay for their sugar, their kerosene, their nails, etc; the head of the union can dictate just what the employer shall do, and how he shall conduct is business, or whether he shall conduct it at all. In the railroad strike of 1894, that reached from Buffalo to San Francisco. It occurred that two governors of sovereign states could not travel on official business within their own respective states without permission of the one-man head of the strike combine, who dominated from Chicago the greater part of the whole country of the United States.*SITI April 1, 1903, page 2.5*

The logic of a one-man power is always a despotism. This is certain, because of the nature of man himself. And it has proved so universally true that it is universally understood. Indeed, it was the character of the rule of the *man* who held the innocent *office* of *despot* that gave to that word its terrible meaning.*SITI April 1, 1903, page 2.6*

The logic of a one-man power is a despotism, and it is a despotism in all relations, religious as well as other. This, too, is inevitable, because, as we have already seen, the spirit of the combine is the spirit that leads one mind to usurp the place and power of God over

the minds, the rights, the persons, and the property of others, and by force compel them to his one purpose. And as it is certain that a man in the place of God will always act unlike God, it is also certain that his power will always be exerted in compelling that his power will always be exerted in compelling them to do things contrary to the righteousness of God. This has been the unvarying history of it from the mighty despotism of Nimrod, the first that arose since the Flood, to be partly but growing ones of to-day. For Nimrod was not only a mighty hunter of beasts, but of men, also. He pursued and compelled men to recognize his authority in all things; they must worship as he dictated, and his example has been invariably followed. It was followed by Pharaoh, by Nebuchadnezzar, by Darius, by the Cesars, and by the popes.*SITI April 1, 1903, page 2.7*

It never has failed, and it never will fail, that a one-man power develops a despotism, and a despotism in religion as well as other affairs of life. And those who disregarded the spirit of the combine and maintained their individual integrity, have always been in the right, and are the true heroes of the ages. Abraham disregarded the spirit and power of the combine established by Nimrod, and maintained his individual integrity with God; and God vindicated him, called him out of it unto an eternal reward, and made him an example unto all men, “the father of all them that be of faith,” and “the friend of God.” Moses did it in Egypt. God maintained his cause, delivered him and his whole people from it, made him the greatest legislator of all times, and took him to an eternal reward. In the face of a blazing furnace of sevenfold heat the three Hebrews did it in the presence of Nebuchadnezzar of Babylon. God vindicated their course, preserved them in the midst of the fire, brought them forth unscathed, changed the king’s word, and made the circumstance a lesson to all kings and all combines forever. Daniel did it individually alone in the presence of the Medo-Persian combine and the den of hungry lions. God vindicated him, because of his “innocency” in the matter, and again made the individual an example to all men, and the circumstance a lesson to all one-man powers and combines, forever. John the Baptist did it, Jesus Christ did it, Stephen did it, all the apostles and early Christians did it, *not in a* “*combine*,” but *wholly as individuals*, each for himself alone, in disregard of the greatest one-man power, and so the greatest

despotism, of all ancient times. John Wycliffe, John Huss, and Martin Luther did it against the greatest one-man power, and so the greatest despotism, of all time, ancient or modern. These are the ones who have kept alive liberty and the rights of mankind through the ages, and have saved the world from being engulfed long ago in the vortex of unmitigated despotisms.*SITI April 1, 1903, page 2.8*

ALONZO T. JONES.

April 8, 1903

"What Do These Things Mean?" The Signs of the Times 29, 14, pp. 2, 3.

II.

WHEN from Nimrod onward the despotism, the combine, of a one-man power, had afflicted the world for a long series of ages, there arose a people who renounced all that as akin to it, and established a *government of the people*. They threw off all kingship, and declared that they needed no such figment to govern them, but that they were capable of governing themselves, and so established a government of the people, by the people, and for the people—individual self-government, the republic of Rome. They were right. The principle was sound, and the government was a grand success —*while the people really governed themselves*. But the grandeur of the their success brought results which caused the Roman people to lose the faculty of governing themselves; and the government fell to cliques, coteries, and combines. These presently merged in the first triumvirate—government by a special three.*SITI April 8, 1903, page 2.1*

And who were these three?—One of them was the chief capitalist, the head of the trusts, the combines of capital, of the empire; another was the pride of the populace, and the combines of the unions and of the envious crowd; and the third was the pride of the army;—Crassus, Cesar, and Pompey. These three men sat down together and agreed that nothing should be done in the Roman State but by their consent. This held for awhile, but Crassus was killed in a battle. Pompey was afterward killed, and Cesar alone was the government—a one-man power. But a one-man power was dreaded. Cesar was murdered to escape it. But immediately a new triumvirate was formed: Antony, Octavius, and Lepidus. Lepidus was soon shelved; Antony and Octavius fought the battle of Actium; Antony was defeated and shortly afterward committed suicide; and Octavius was the government—a one-man power which permanently remained and which became the most terrible despotism ever till then known. This one-man power, its despotism, and its empire sank in annihilating ruin by the floods of barbarians from the forests of Germany, and upon that ruin was built the one-

man power of the Papacy, the completed combine and the greatest despotism ever known on earth.*SITI April 8, 1903, page 2.2*

The Barbarians established kingdoms in Western Europe. And again there was a long series of kingships expanding into empire, with their consequent tyranny, though these tyrannies were so far overtopped by the one greatest of all tyrannies—the Papacy—that they were but slightly felt in comparison. Then after that series of ages of kingships and imperialism there arose another people who cast off all kingship and established a government of the people. They declared that men are capable of governing themselves, and that, therefore, governments derive their just powers from the consent of the governed. Accordingly, they established a government of the people, by the people, for the people—individual self-government, the republic of the United States. These men were right. These principles are sound. The government was a grand success so long as the people governed themselves.*SITI April 8, 1903, page 2.3*

But how many of the people of the United States to-day are self-governing? And it must not be forgotten that the majority is, in effect, the government. In a government of the people, when a majority fail to govern themselves, the government is gone. In the world of business and traffic in the United States to-day, how many of the people are governing themselves in their own business?—The vast majority are governed by the trusts. In the world of labor to-day, how many of the people govern themselves?—The vast majority are governed by the unions. In the realm of government itself in the United States, in politics, how many of the people govern themselves?—Almost the whole body of them are governed by “the party,” by “the machine,” by “the boss,” and according to “the state.”*SITI April 8, 1903, page 2.4*

Then where is self-government in the United States to-day? Where is government of the people in this “government of the people” to-day—It is absolutely gone; gone to the combines—to the business combines, the labor combines, and the political combines. And do not forget that the logic of the combine, of *whatever sort*, is a one-man power. And how far are we form this even now?—The condition of things in this nation to-day is such that in a crisis any

day the head of the trust, the head of the unions, and the chief of the national, political machine, can form a triumvirate as quietly and as absolute as was that of Crassus, Cesar, and Pompey. And of such a triumvirate the only outcome that there can be is a one-man power.*SITI April 8, 1903, page 2.5*

And even for this outcome the way is already blazed. The great coal strike in the summer of 1892 brought the nation to the brink of such danger as could not possibly be risked. As a government the state of Pennsylvania failed. There was no way by which the national government could constitutionally reach the case. Then he, who is the head of the national government, intervened—*not as head of the government*, but only as "a private citizen." And when he intervened only as "a private citizen," his intervention was promptly accepted and every suggestion was respected—*not because he was a private citizen*, but *wholly because he is head of the national government*. If he had been indeed only a private citizen, he would not then been listened to for a moment; any more than were the many other private citizens, who had offered suggestions. Therefore, here is an instance of the head of the national government, in a case of a national danger, acting only as a private citizen, yet with all the prestige of the head of the government; an instance in which official and constitutional government is left behind by the head of the government, yet that same head of the government, acting as a private citizen with all the prestige of official and constitutional head of the government. This is nothing else than in principle the direct intimation of a one-man power. *SITI April 8, 1903, page 2.6*

This is not to say nor in any way to intimate that this has been in any way intended, nor that President Roosevelt would intentionally do such a thing to any extent. It is not in any way to criticize what he did. It is only a study of the principle that is *in* what has been done. And this is the principle. And these great strikes, with their consequent complications, are not by any means over with. Indeed, things have now only fairly begun. A victory has been gained that will be pushed to the utmost limit. Other such strikes with their perplexing complications will certainly arise. Other men will occupy the place of head of the national government. They too, will act "as private citizens," yet with the prestige of head of the government.

They, too, will act “pas private citizens,” yet with the prestige of head of the government, but with the important difference that over the course where President Roosevelt cautiously, and, as it were, tremblingly, felt for the way for his feet, the other man will, on horseback and in fully panoply, ride rough shod. *SITI April 8, 1903, page 3.1*

And what a fearful pass it is to which this nation has already come, when the only escape from a ruinous danger is the taking of a course that carries in its train ruinous danger; in other words, when the only escape from ruinous danger is a *mere* temporary palliative? *SITI April 8, 1903, page 3.2*

As in this consequence of the coal strike there has already been blazed the way to a one-man power, so also in it there has appeared even in sight the religious despotism that attaches to the one-man power. In the choosing of the commission to settle the coal strike, it was stipulated that the commission should consist of five men, each chosen from a certain calling that would make him in a sense an expert. However, when the five had been chosen, the President went beyond this, and added a sixth member. This sixth member was added “as a commission to the strikers.” It is Bishop Spaulding, of the Catholic Church, for the reason that he “should be an imminent Roman Catholic prelate, nearly all of the miners being adherents of the Catholic Church.” In addition to this, the President appointed a recorder to the commission. And this recorder was a man who “freely admits his admiration for the magnificent organization of the Roman Church and his appreciation of its strong and elevating influence upon artisans and wage-earners,” and who “has been for many years an active teacher in the economic department of the great Catholic university at Washington.” In addition to all this, the President appointed two assistant recorders, and one of the two “is professor of political economy at the Catholic university, located near Washington.” *SITI April 8, 1903, page 3.3*

And yet even this does not exhaust the list of Catholic influences connected with the commission, so that it is safe to say that the Catholic Church held the dominating influence in connection with that commission which originally was to consist of five men chosen from specific callings. Under the circumstances, with “nearly all the

miners being adherents of the Catholic Church," and they being one of the principals in the controversy; and with the large Catholic influence attached to the commission; it was in no small degree simply the Catholic Church arbitrating her own cause and settling her own case. And when thus stands her power and her influence at the very outset, in the very nature of things her power in these things will grow as these troubles grow upon the government, and when from it all there is developed the inevitable one-man power, there will she be close beside him, the same perpetual Papacy. This is not to say that the Papacy herself will be the one-man power. It is only to say that she will be the inspiration and the directing voice of that which, apart from her personally, will be the one-man power.*SITI April 8, 1903, page 3.4*

Yet this power and influence which she has gained and will hold in connection with the strikes, combines, and complications is only a part of the true standing of the Papacy in connection with the United States Government of to-day.*SITI April 8, 1903, page 3.5*

ALONZO T. JONES.

April 15, 1903

“What Do These Things Mean?” The Signs of the Times 29, 15, pp. 2, 3.

III.

IN closing the previous article we said that the power and influence which the Papacy had already gained in the national government, in connection with the coal-strike and labor combines, is only a part of the new standing of the Papacy in connection with the United States Government to-day.*SITI April 15, 1903, page 2.1*

The opening of the Spanish-American War presented to the Papacy a grand opportunity, which she instantly seized, and which she has been working to the utmost at every stage of proceedings since. The entanglement of the question of the friars in the Philippines she so worked as to draw the national government one official communication with the papal government in Rome. She secured a commission from the United States Government to be sent to Rome to deal with the Papacy on her own ground in the Vatican. This commission consisted of three persons,—Governor Taft, of the Philippine Islands; Bishop O’Gorman, of the Catholic Church; and Attorney James F. Smith, a Roman Catholic and associate justice of the Supreme Court of the Philippines. That is to say, the United States Government and the Papacy are two parties to a controversy or negotiation. The United States Government sends a commission of three to represent the United States, and two of the three are themselves Papists. This, then, was nothing else than another instance in which the Papacy is professedly dealing for the United States Government simply deals with herself. For is there anybody in the world so obtuse as not to be able to discern that the papal two-thirds of that commission sent to deal with the Papacy would inevitably work for the interests of the Papacy first of all? that they would represent the Papacy instead of the United State?*SITI April 15, 1903, page 2.2*

This two-thirds papal commission went duly to Rome, and entered upon negotiations with the Papacy; with the result that the question in controversy was relegated to Manila as the place of the further consideration of it, and Governor Taft and the papal apostolic

delegate, Mgr. Guido, as the persons to conduct the further negotiations, with "the Philippine Government expressly recognizing the official character of Mgr. Guido, and has pledged itself, over Mr. Taft's signature, to treat with him as a duly-accredited representative of the Holy See." And this is but the recognition of the papal government by the United States Government in her Philippine possessions and jurisdiction.*SITI April 15, 1903, page 2.3*

In the negotiations Governor Taft proposed four articles as a basis of procedure and settlement. One of these articles proposed a tribunal of arbitration composed of five members, two to be appointed by the pope, two by the Philippine Government, and the fifth to be chosen by "an indifferent person, like the governor-general of India." By the Papacy these four articles were expanded to *twelve;* and this particular *one* was so changed as to have that arbitration board composed thus: "Two shall be named by the Holy See, two by the Philippine Government, and the fifth by the common accord of the same four; and if such accord can not be reached, *his holiness the pope* and *the President of the United States* shall come to an understanding as to the choice of said fifth member." Negotiations were at this point abruptly broken off, so that the matter went no further. But this one item shows plainly enough how ready is the Papacy to set traps by which she shall involve the United States Government in such a way that it shall be caused to work hand in hand with the Papacy in behalf of the Papacy. If that proposition had been accepted, can anybody believe that the *four* would ever have agreed upon the fifth members, when the alternative was that the pope and the President of the United States should work together in the matter, thus becoming a union of the United States and the Papacy?*SITI April 15, 1903, page 2.4*

The School Question

Another item in this papal entanglement is the school question in the Philippines. The Papacy claims the sole right of controlling and conducting education in the Philippines; and at the same time here the schools supported from the public treasury; in other words, to have the Papacy, a union of the Church and the State, supported by the United States. Governor Taft claims the right of the American principle of separation to prevail in the Philippines and not in the

school matter there. The papal plea is represented in the following documents:—*SITI April 15, 1903, page 2.5*

Cincinnati, July 10, 1902.
Rev. Dear Father:—

Should you be willing to do so, kindly sign your name to the enclosed memorial and return it as soon as possible to the Chancery, stating at the same time the number of Catholics under your care. The document has already been signed by the Rt. Rev. Bishop of Hartford, and the 282 priests of his diocese, and probably by many others.*SITI April 15, 1903, page 2.6*

Wm. Henry Elder, Archbishop of Cincinnati.

Cincinnati, July 10, 1904.
To His Excellency, Theodore Roosevelt, President of the United States:—

The undersigned, the clergy of the diocese of Cincinnati, in their own name, and in the name of 200,000 Catholics of the diocese, would respectfully beg to lay before your excellency the following memorial bearing upon the Philippine schools:—*SITI April 15, 1903, page 2.7*

Your excellency is aware that the Filipino people, in so far as they are Christians at all, are members of our communion. For three hundred years they have committed the education of their children to the care of religious teachers. To the training thus imparted the natives owe their present status as a civilized and Christian people. We respectfully submit that, in our judgment, the abrupt and complete breaking away from this system of education, and the adopting of another entirely devoid of religious coloring, coupled with the violent disruption of venerable traditions which must necessarily ensue, would be a grave hindrance to their progress in civilization, and impede unnecessarily our peaceful and successful government of the archipelago.*SITI April 15, 1903, page 3.1*

We respectfully submit that the clause of the Constitution which requires the absolute separation of Church and State was intended by the framers of the document to meet the conditions in the United

States of America, and not those which obtain in the Orient and among a people unanimously of one form of religious belief.*SITI April 15, 1903, page 3.2*

And the Catholic paper from which these documents are copied, the *Church Progress*, of St. Louis, enforces the plea of the documents with the following editorial endorsement:—*SITI April 15, 1903, page 3.3*

While our government has been far from doing the right thing by way of recognizing American Catholics in the Philippines, we believe justice will eventually prevail. For that the demand of fifteen million American Catholics is somewhat of a guarantee. It is one which no administration dare ignore.*SITI April 15, 1903, page 3.4*

Against Governor Taft's holding to the American principle of separation of Church and State, the Papacy sets up the argument: "The Constitution of the United States does not apply in the Philippines." And since that is exactly what the Supreme Court has decided, who can deny the legality of the papal contention? And since the Papacy has the highest possible legal basis for her claim that the Constitution does not apply in the Philippines, she holds distinct vantage ground in her claim that the system that has prevailed there for three hundred years shall continue; and that is the papal system, with the splendid addition that the authority of the United States Government is now included in the papal system. And that this shall be firmly *secured*, she proposes to swing, *in the United States itself*, the political power.*SITI April 15, 1903, page 3.5*

In addition to "this demand of fifteen million of American Catholics," "which no administration dare ignore;" and as a further strong security that her system and conniving will and shall prevail in the Philippine school matter; is the significant fact that that Hon. James F. Smith, who was half of that two-thirds papal commission of the United States to the Vatican, was, upon his return from that commission, appointed by the President of the United States a "member of the Philippine commission and *Secretary of Public Instruction* in the Government of the Philippine Islands." And this simply puts into her hands the whole control of the school question in the Philippines. And what possible prospect can there be of

Governor Taft alone stemming that papal tide in the Philippines, when that tide is so industriously fed, not only from Rome, but from Washington itself?*SITI April 15, 1903, page 3.6*

No, that tide will surely engulf not only the Philippines, but the United States. Eleven years ago the Papacy published in the United States that "what the Church has done for others, she will now do for the United States." Ten years ago she gave by Satolli her official commission to the Catholics of the United States to bring their country into immediate contact with the papal church. And by every possible means this is being done; and her success in the scheme is remarkable. And through the success of this scheme she proposes to lift herself again to supremacy in Europe and the world, and so dominate "all humanity."*SITI April 15, 1903, page 3.7*

And she will succeed in that world scheme so certainly as she is succeeding in her scheme to dominate the United States as the preliminary to that world scheme. And so it is written in the Scriptures: "These kings are of one mind in surrendering their power and authority to the beast." "For God put it into their minds to carry our His purpose, in carrying out their common purpose and surrendering their kingdom to the beast, until God's decrees should be executed." *Revelation 17:14, 17* (Twentieth Century New Testament).*SITI April 15, 1903, page 3.8*

And when she gets again world-power and supremacy, what will she do with it? How will she use it?—She will do with it just what she did before. She will use it just as she did before,—to compel "all humanity" to do her bidding, and whoever will not do it will incur her wrath in persecution, boycott, and inquisition, unto death. And the one thing in which has always centered her will to be conformed to by all people, without distinction, is the recognition of Sunday as the day of rest for all. This she will enforce upon all the world by all the power of the world. And every movement of any sort in behalf of Sunday as the rest day is a direct play into the hands of the Papacy; it is a direct helping forward of the papal domination of the world.*SITI April 15, 1903, page 3.9*

And this is the religious despotism of the one-man power that is the logic and the culmination of the universal spirit of combine that

prevails to-day. And when she finds herself once more at the head of the world, she exultingly congratulates herself: “I sit here a queen; no widow am I; I shall never know misery.” But her exultation will be short-lived this time, thank the Lord. For the Lord’s own response to her note of triumph is, “Therefore in one day shall these curses befall her—death, misery, and famine, and she shall be utterly destroyed by fire.” And the kings of the earth that surrendered their power and authority to her, hoping that she should be the means of bringing to their kingdoms help and peace from the confusion and anarchy that her own elements had caused —these same kings, in their infinite disappointment and vain humiliation, “will all hate the prostitute, and cause her to become deserted and strip her bare; they will eat her very flesh and destroy her with fire.”*SITI April 15, 1903, page 3.10*

Then, in the midst of the anarchy and destruction that is the result of all this, the Lord Jesus appears in the clouds of heaven with true power and infinite glory. And in their blindness and anarchistic confusion the beast and all the kings of the earth turn to make war even against Him. “They will fight with the Lamb, but the Lamb will conquer them, for He is Lord of lords and King of kings, and those who are on His side ... will share His victory.”*SITI April 15, 1903, page 3.11*

And so the meaning of the things that are ocurrent to-day, and the outcome of the combines that are prevalent everywhere, and in all things, is the religious despotism of a one-man power of the Papacy restored to a short-lived supremacy, and then hurled down to eternal destruction and perdition. While for those who, with the other heroes of the ages, in their individual integrity, *refuse all that*, and stand in their individual integrity with God in Jesus Christ, the sure outcome is the rising to be with God in everlasting victory and eternal glory. For “those who are on His side ... will share His victory.” “Who is on the Lord’s side?”*SITI April 15, 1903, page 3.12*

ALONZO T. JONES.

July 1, 1903

“Free from the Service of Sin” The Signs of the Times 29, 26, p. 5.

“KNOWING this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we *should not serve sin*.”*SITI July 1, 1903, page 5.1*

Plainly, therefore, the Lord intends that we shall not serve sin, and, accordingly, has made provision that this intention shall be fulfilled.*SITI July 1, 1903, page 5.2*

“The body of sin” must be “destroyed,” in order that henceforth we shall “not serve sin.” If the body of sin is not destroyed, if sin is not taken up by the root, we shall certainly still serve sin, whatever our profession or desire.*SITI July 1, 1903, page 5.3*

Indeed, if I desire not to serve sin, if I desire to live without sinning, and yet do not desire it enough to have the body of sin destroyed, to have sin completely uprooted, whatever the cost, or however painful the process, then my desire is not sincere, and can not possibly be realized. I am simply tickling my fancy with a mirage.*SITI July 1, 1903, page 5.4*

No, the body of sin must be *destroyed*,—nothing short of destruction will do,—in order that we shall not serve sin. See, too, what “destroy” means, “To pull down; unbuild; demolish, to overthrow; lay waste; ruin; make desolate; to kill; slay; extirpate; to bring to naught; put an end to; annihilate; obliterate entirely; cause to cease, or cease to be.”*SITI July 1, 1903, page 5.5*

The Lord has made full provision for this destruction of the body of sin; it must be accomplished by crucifixion. “Our old man is *crucified*,” “that the body of sin might be *destroyed*, that henceforth we should *not serve sin*.” That is the straight, sure course to freedom from the service of sin.*SITI July 1, 1903, page 5.6*

But, thank the Lord, we do not have to go this way alone. “Our old man is crucified with *Him*.” He was made “in the likeness of sinful flesh” *for us*. He was in *all things* made “like unto His brethren.” He

“was *in all points* tempted like as we are.” “The Lord hath laid on Him the iniquity of us all.” And He was crucified. He was crucified for us. He was crucified as we. He was “the last Adam.” He was humanity. And in Him the old Adam—the old, sinful humanity—was crucified. And “our old man is crucified with Him” in order “that the body of sin might be destroyed, that henceforth we should not serve sin.”*SITI July 1, 1903, page 5.7*

Are you indeed crucified with Him? Have you given up yourself to crucifixion, do you give yourself up to destruction, that you may be delivered from the service of sin? Is your desire to be free from sinning so sincere that you freely give yourself up to crucifixion—that you abandon yourself to destruction? If it is, then you can easily know the triumph that there is in knowing that the body of sin is destroyed, and that henceforth you shall not serve sin.*SITI July 1, 1903, page 5.8*

Why is this verse of scripture written, if it is not intended that you shall not serve sin? And when it is written to show you this, the Lord’s intention, then what good is that to you, what good can it ever be to you, if that intention is not fulfilled in you, and you are not kept from the service of sin?—*A. T. Jones.**SITI July 1, 1903, page 5.9*

December 23, 1903

“The First Commandment” The Signs of the Times 29, 51, pp. 4, 5.

BY ALONZO TREVIER JONE

I AM Jehovah thy God.... Thou shalt have no other gods before Me.” *Exodus 20:2, 3*.*SITI December 23, 1903, page 4.1*

To have Jehovah alone as God is to love Him with all the heart and soul and mind and strength. It therefore plainly follows that anything by which any part of the heart or the soul or the mind or the strength is turned from God, is devoted to anything other than to God, is in itself to have another God than Jehovah. And this is what is forbidden in the First Commandment, “Thou shalt have no other gods before Me.”*SITI December 23, 1903, page 4.2*

One of the chief gods which it is natural for men to have before the Lord is “the god of this world,” “the spirit that now worketh in the children of disobedience.”*SITI December 23, 1903, page 4.3*

One prominent phase of the worship of “the god of this world,” is the worship of Mammon, or riches. And this is not by any means least, tho it is the last one in the list; for is it not written, “The love of money is the root of all evil”?*SITI December 23, 1903, page 4.4*

This is so wrapped up with the phase of “the pride of life,”—ambition, self-exaltation, self-aggrandizement, *glorious*—that it is, in great measure, inseparable from it. For there is nothing which gives worldly glory so quickly, so easily, and so abundantly as money; and there is nothing that gives power so quickly and so easily as does money. All this, simply because mankind is naturally so worshipful of Mammon. And yet it is all idolatry; it is all a denial of the true God; it is a breaking of the First Commandment, which says, “Thou shalt have no other gods before Me.” For, says Jesus: “Ye can not,”—not, Ye ought not; not, Ye shall not; but,—“Ye *can not* serve God and Mammon.”*SITI December 23, 1903, page 4.5*

Since the true worship of God is to love God with all the heart, and all the soul, and all the mind, and all the strength; and anything that

draws away either the heart, soul, mind, or strength to it, and comes between man and the true worship of God, is another god; so the allowing of money, the desire for money, the love of money, to come between a man and his true service to God, is the worship of Mammon. And to allow the desire for money, the love of money, to separate a man from true Christian thoughtfulness, and care of mankind temporarily and eternally, is the worship of Mammon; it is to have another god than the Lord, it is to break the First Commandment.*SITI December 23, 1903, page 4.6*

The distinction may be clearly drawn by saying that the keeping of the First Commandment is the being right, and doing right, with no thought whatever, at any time, as to what it will cost. No amount of money can ever have any consideration whatever in any question of serving God; in any question of loving God with all the heart, or our neighbor as ourself. And yet everybody knows that “What will it cost?” does have a positive bearing with the vast majority, even of professed Christian people, upon the exercise of their love to God with all the heart, and their neighbor as themselves.*SITI December 23, 1903, page 4.7*

But to allow this question to have any bearing whatever is the worldly way. It “is not of the Father, but of the world.” For with the world the first question is always, “What will it cost?” “How much can I make?” In all the dealing, all the traffic of business relationship in the world, the way of the world, and the inquiry of the world, is only, “How much can I make?” And if more can be made by oppressing the neighbor, the oppression takes precedence of the love of the neighbor, and the neighbor is deliberately robbed.*SITI December 23, 1903, page 4.8*

Monopoly, Its Result.

If a neighbor begins business of the same order as that of a man who has already begun, he is deliberately underbidden, undersold, that, if possible, he may be crushed completely out of business, in order that the first one may be left alone, to have all, in order that he alone may be rich, and have the worldly glory of his little kingdom of the crossroads. And those that have succeeded most fully at this form gigantic combinations to crush out, or absorb, all lesser ones,

until there remains but one vast combination drawing tribute from all the people in the nation, and even of the whole world.*SITI December 23, 1903, page 4.9*

But God has written of it all that “he is a proud man” “who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people,” “that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.” But “shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long?” “Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee.” See *Habakkuk 2:5-9*.*SITI December 23, 1903, page 4.10*

This is all “the pride of life,” which “is not of the Father, but of the world.” It is all Mammon-worship. And since the literal, original meaning of the word “mammon” is “that in which one *trusts*,” it is particularly appropriate that these various combinations, which crush out all individuality and demand tribute of all peoples, should be called “trusts.”*SITI December 23, 1903, page 4.11*

Yet the most gigantic of the “trusts” is but the extreme of that trick of trade held by the individual by which, to get the trade, he undersells and crowds out the man across the way.*SITI December 23, 1903, page 4.12*

The most gigantic “trust” is but the extreme of that trick in trade by which the individual or the little partnership or corporation asks more for a thing when there is no competition than would be asked if there were competiton. Whomsoever, without competition, demands a greater price than he knows that he would take if there were competition, is an exactor of unjust gain. And “he that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.” *Proverbs 28:8*.*SITI December 23, 1903, page 4.13*

The most gigantic “trust” is but the extreme of that trick in trade on the part of the individual by which, through his beating down, or

“jewing,” he tries his best to get a thing for less than he knows that it is worth. “It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.” *Proverbs 20:14*.*SITI December 23, 1903, page 4.14*

The organizer of the president of the “trust” who boasts in his enormous gain is no more an idolater and a sinner in this thing than is the *individual* who, in his degree, and to the extent of *his* power, does the same thing precisely. If *he* had the ability, or the power, of the organizer or the president of the “trust,” he would be doing precisely the same things that he is doing *now*, only in the larger measure that would be his, as the head of a mighty corporation. And so certainly is it true, as written, “In the world, the god of traffic is the god of fraud.”*SITI December 23, 1903, page 4.15*

All such is but the worship of Mammon, it is idolatry; it is to have another god before the Lord; it is not of the Father, but is of the world; it is neither loving God with all the heart nor the neighbor as the self. “If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much.... this also were an iniquity to be punished by the judge; for I should have denied the God that is above.” *Job 31:24-28*. And this equally and as really as if I were a worshiper of the sun and the moon.*SITI December 23, 1903, page 4.16*

There if a better way; it is the way of the keeping of the commandment of God. “Thou shalt have no other gods before Me.” It is the way of Christianity: “All things whatsoever ye would that men should do to you, do ye even so to them.” You know that you do not like to have a man work a scheme upon you, by which he requires you to pay for a thing more than he would take for it if there were competition. You know that you would not like to have people “jew” you down to take for a thing less than you know that it is worth. Put yourself in the other man’s place—and stay there. Look at things from his side, and continue to do so. “Look not every man on his own things, but every man also on the things of others.” This is Christianity; it is the keeping of the First Commandment. Yea, it is the keeping of all “the law and the prophets.”*SITI December 23, 1903, page 4.17*

Nor is it hard to do this. It is the easiest thing in the world for him who has the *heart* to do it. And *God gives the heart* to do it; as it is written: “A new heart also will I give you, and a new spirit will I put within you.”*SITI December 23, 1903, page 4.18*

Idolatry in Giving.

A further method of manifesting idolatry in the worship of Mammon is in *giving away* the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry. Not all Mammon-worshipers are misers; only a very few of them. Many of them are abundant givers, and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.*SITI December 23, 1903, page 4.19*

The poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people. And where that is done, gifts of millions will be made to colleges and universities, hundreds of thousands to business, thousands to churches, etc., etc. and the givers further pride themselves upon the world’s idolatry of that “great benevolence.” But there is not a particle of benevolence in any gift that is thus made, it is sheer idolatry.*SITI December 23, 1903, page 4.20*

The Value of Gifts.

We say it with emphasis, for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which we make or obtain our money. If my money is not made honestly, not a cent that I ever give away will stand to my credit, in righteousness, and in justice it can not. I robbed another man to get it; it is his still, and when I give it away, it is his money that I give away.*SITI December 23, 1903, page 4.21*

And this is another reason why the two mites of the poor widow,

that day when she gave it, was more than all that the wealthy put in of their abundance. We know that the Mammon-worshipers in Christ's day were like the Mammon-worshipers in this day. They would *crowd down* in the dealing when the people were selling to them; and they would *round up* on the price when people were to buy of them, and thus at both ends they increased their fain.*SITI December 23, 1903, page 4.22*

Then they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave "so much to the cause." But that poor widow, who, because of these men who devoured widow's houses and for a pretense made long prayers, was reduced to substance honestly gotten, but by the hardest,—the widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men—when *she* came into the temple of the Lord, giving the little that she had, she gave more than all the others together, every particle of it was honest. Every particle of it came from honest effort. And that was a gift that measured according to righteousness in the sight of God. there is such a thing as honest dealing, and it can be practised in this world. And whatever means is not acquired in that way, how much soever of it may be given, it can not be counted as the gift of him who gave it. It will be counted to those widows and the poor whom he has ground down to get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.*SITI December 23, 1903, page 4.23*

God Will Righteously Adjust Matters.

That is why God says to the laborers, be patient unto the coming of the Lord. The husbandman waiteth for the precious fruits of the earth, and hath long patience for it. Be ye also patient; your labor is not in vain. God knows the just wages that you earn, and of just how much of it you are robbed. And in the day of reckoning He will return it *to you* in full justice and righteousness.*SITI December 23, 1903, page 809.1*

Be ye patient. Serve God. "Obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it

heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."*SITI December 23, 1903, page 809.2*

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed; he can wait for the day of great distribution in righteousness; for he knows that in that day he will receive all that his honest toil every earned, and he shall have the eternal glory of it. Even tho in this world some Mammon-worshiper absorbed it, and made a great gift of it, and got the worldly, fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it, in righteousness it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.*SITI December 23, 1903, page 809.3*

This is the word and the message of God to the robbed, oppressed, and defrauded workingmen everywhere to-day, who are clamoring for a more equitable distribution of the fruits of their labor: "Fear God, and keep His commandments." No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse. "Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread." "Be ye also patient; stablish your *hearts*, for the coming of the Lord draweth nigh." Then shall every man receive his own reward according to his own labor.*SITI December 23, 1903, page 809.4*

"I am the Lord thy God. Thou shalt have no other gods before Me."*SITI December 23, 1903, page 809.5*

The Signs of the Times, 30 (1904)

1904

January 6, 1904

“History of Government. I. Eternal and Foundation Principles” The Signs of the Times 30, 1, p. 2.

I. ETERNAL AND FOUNDATION PRINCIPLES

Individuality

GOVERNMENT exists in the very nature of the existence of intelligent creatures. For, the very term “creature” implies the Creator, and as certain as any intelligent creature is, he owes to the Creator all that he is. And, in recognition of this fact, he owes to the Creator honor and devotion supreme. This, in turn, and in the nature of things, implies subjection and obedience on the part of the creature; and is the principle of government.*SITI January 6, 1904, page 2.1*

Each intelligent creature owes to the Creator all that he is. Accordingly, the first principle of government is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” This is pronounced by the Lord to be the first of all the commandments. It is not the first of all the commandments because it was the first one that was ever given; but simply because it exists in the very nature and existence of every intelligent creature, and so inheres in the nature of things as soon as a single intelligent creature exists. It is, therefore, the first of all the commandments, simply because it is but the expression of the inherent obligation in the first relationship which can possibly exist between creature and Creator. It is the first in the nature, the circumstances, and the existence of created intelligences. It is the first of all commandments in the supreme and most absolute sense. It inheres in the nature and relationship of the first intelligent creature, and stands as complete in the case of that one alone as though there were millions; and stands as complete in the case of each one in the succession of future millions as in the case of the first intelligent creature, as he stood absolutely alone in the

universe. No expansion, no multiplication, of the number of the creatures beyond the original one, can ever in any sense limit the scope or meaning of that first of all commandments. It stands absolutely alone and eternally complete, as the first obligation of every intelligent creature that can ever be. And this eternal truth distinguishes individuality as an eternal principle.*SITI January 6, 1904, page 2.2*

Equality

However, just as soon as a second intelligent creature is given existence, an additional relationship exists. There is now not only the primary and original relationship of each to the Creator, for both owe equally their existence to the Creator, but also an additional and secondary relationship *of each* to *the other*. This secondary relationship is one of absolute equality. And in the subjection and devotion of each to the Creator, in the first of all possible relationships, each of these honors the other. Therefore, in the nature of things, in the existence of two intelligent creatures, there inheres the second governmental principle, mutuality of all the subjects as equals.*SITI January 6, 1904, page 2.3*

And this principle is expressed in the second of all the commandments, “Thou shalt love thy neighbor as thyself.” This is the second of all the commandments, for the like reason that the first is the first of all the commandments: it exists and inheres in the nature of things and of intelligences just as soon as a second intelligent creature exists. And also, like the first, this is complete and absolute the moment that two intelligent creatures exist, and it never can be expanded nor can it be modified by the existence of the universe full of other intelligent creatures.*SITI January 6, 1904, page 2.4*

Each, himself alone, in his own individuality, is completely subject and devoted first of all to the Creator; because to Him he owes all. And in this subjection and devotion to the Creator first of all, each honors every other intelligent creature as his equal: as equally with himself occupying his place in the design of the Creator, and responsible individually and only to the Creator for the fulfillment of that design. Therefore, out of respect to the Creator, to his

neighbor, and to himself, he loves his neighbor as himself. And this second eternal truth, equally with the first distinguishes *individuality* as an eternal principle.*SITI January 6, 1904, page 2.5*

True Self-Government

This is original government. It is also ultimate government; because these are first principles complete and absolute; and because they eternally inhere in the nature and relationships of intelligent creatures. And this government, which is at once original and ultimate, is simply self-government—self-government in reason and in God. For it is only the plainest, simplest dictate of reason that the intelligent creature should recognize that to the Creator he owes all; and that, therefore, subjection and honor are the reasonable dues from him to the Creator. It is likewise a simple dictate of reason that, since his neighbor equally with himself owes all to the Creator, his neighbor must be respected and honored in all this as he himself would desire to be respected and honored in it.*SITI January 6, 1904, page 2.6*

It is also the simple dictate of reason that, since these have all been created, and in their existence owe all to the Creator, this existence with all its accompaniments in the exercise of abilities and powers should be ever held strictly in accordance with the will and design of the Creator; because it is still further the simple dictate of reason that the Creator could never have designed that the existence, the faculties, or the powers of any creature should be exercised contrary to His will or outside of His design. Therefore it is the simplest, plainest dictate of reason that this original and ultimate government, which is self-government, is self-government under God, with God, and in God. And this is truly the truest self-government.*SITI January 6, 1904, page 2.7*

God has created all intelligences absolutely free. He made man, equally with other intelligences, to be moral. Freedom of choice is essential to morals. To have made an intelligence unable to chose would have been to make it incapable of freedom. Therefore, He made man, equally with other intelligences, *free to choose;* and He ever respects that of which He is the Author, the freedom of choice. And when, in the exercise of this freedom of choice, an intelligence

chooses that his existence, with its consequent faculties and powers, shall be spent strictly subject to the will and within the design of the Creator, and so, indeed, with the Creator and in the Creator, this is in the truest sense strictly and truly self-government.*SITI January 6, 1904, page 2.8*

This truth is illustrated for us on both sides. First, in heaven Lucifer, the most exalted creature, standing in such a height of perfection that he could unerringly pronounce upon perfection—this perfect and most exalted creature chose to exercise his existence, with its faculties and powers, contrary to the will, and outside the design of God. The consequence was that he instantly became the prince of evil itself, the author of all the long train of evil and wo that is in this world and that the universe will ever know.*SITI January 6, 1904, page 2.9*

Then to counteract this whole train of evil and to redeem this world from wo, the Son of God, by whom were all things created, became man, was made flesh, and, as man, walked this earth to reveal to man the true way. And when this most exalted One thus humbled Himself and came to show the way. He came saying to God, His Father, “I am thy servant forever.” “I delight to do Thy will, O My God; yea, Thy law is within my heart.” “I can of Mine Own Self do nothing;” “the Father that dwelleth in Me, He doeth the works.” “My doctrine is not Mine, but His that sent Me.” “He gave Me a commandment, what I should say, and what I should speak.” “I came ... not to do Mine own will, but the will of Him that sent Me,” “and to finish His work.” “Not My will, but Thine, be done.” This He did all of His own free, eternal choice. And that He not only showed the way, but He *is* eternally “*the Way*.”*SITI January 6, 1904, page 2.10*

Thus, original and ultimate government is self-government, under God, with God, and in God. And upon this earth, only in Christianity, *as Christianity is in Christ*, is found this true self-government, this original and ultimate government.*SITI January 6, 1904, page 2.11*

January 13, 1904

“History of Government. Two Kinds of Government” The Signs of the Times 30, 2, pp. 3, 4.

TWO KINDS OF GOVERNMENT

Man’s Choice is Evil

THIS earth was formed to be inhabited. When it had been created, God created man upon it and appointed him to have, under God, “dominion” over the beast of the field and the fowl of the air and the fishes of the sea and over every creeping thing that moves upon the earth.*SITI January 13, 1904, page 3.1*

The government of man himself was self-government under God, with God, and in God; and he was created thus to remain forever. But he chose to abandon this and to take a course contrary to the will, and outside the design, of God. by this choice he fell under the power of the chief opponent of all government, and the author of anarchy. But to this usurper of the dominion of the earth and man, God said, “I will put enmity between thee and the woman, and between thy seed and her seed.” Thus God broke up the absolutism of the dominion of Satan over man; and opened the way for man to return to allegiance to God, and so to true government.*SITI January 13, 1904, page 3.2*

Of the first two sons of the first man, one chose the way of true government—self-government according to the will, and within the design, of God; the other chose the way of Satan—the way of lawlessness, the way of anarchy. And in strict accordance with the principle of that way, and in manifestation of the true spirit of the originator of that way, and the hater of the principle of government, he killed his brother.*SITI January 13, 1904, page 3.3*

Two Classes.

Another son was born who chose the way of true government—self-government according to the will and within the design, of God. this

man was allowed to live, and he was succeeded by others of his way. The other was succeeded by others of his way. The two classes continued, and so did the controversy between the true and false government upon the earth; between self-government according to the will and within the design of God on the one side; and on the other the dominion of the evil ones in lawlessness resulting in anarchy. The lawless elements multiplied till “the earth was filled with violence.” This anarchy became so universal that to quench it, there were required the waters of the universal Flood. And true government—self-government according to the will and within the design of God in the eight persons who, of all the earth’s inhabitants, recognized it, in the ark which they had prepared—was preserved by the waters of the same Flood that quenched the opposing anarchy. Thus was man preserved alive upon the earth and the race was perpetuated. And so the second time the Creator started man upon the earth, and with him the principle of true government—self-government according to the will and within the design of God. but in spite of the demonstration of the fearful results of taking the other way, it was but a short time before that false way was again chosen; again the two classes were developed; and again the controversy arose and continued between those who on the earth were espoused to true government, and those who were not.*SITI January 13, 1904, page 3.4*

Man in Place of God

This refusal to recognize true government, this refusal of the individual to hold himself subject to the will and within the design of God, not only continued, but continued to increase. Idolatry was substituted for the recognition of God, for “when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” And in just the degree in which the knowledge of God was disregarded, the absence of true government was manifested, and confusion and lawlessness prevailed. And in the nature of things, amongst the idolatrous ones, the *strongest* prevailed. And when the strong had prevailed they *held* the power which in the contest they

had *gained;* and, in the true spirit of the false government, having abandoned *self*-government according to the will and within the purpose *of God*, they asserted dominion over *others* according to *their own will*, and in furtherance of *their own* design. And such is the origin of monarchy—the assertion of man in the place of God—upon earth.*SITI January 13, 1904, page 3.5*

What Idols Are

And it is curious as well as important to notice how idolatry aided in this bad development.*SITI January 13, 1904, page 3.6*

First, *they did know God*, but they rejected Him. They chose not to glorify him as God, nor to be thankful, nor even to recognize Him. Then idols were put in His place. But these idols were but the creation of their own perverse imagination. The idols were only the imagining of their own false conceptions, and so were but the representations of themselves. and when they had put these idols in the place of God, the idols being but the representations of themselves, it was perfectly easy and also perfectly natural and logical that they should presently put *themselves* in the places of the idols, as the agents of the idol and the executors of its will which from the beginning was but their own will cast for the occasion upon the idol.*SITI January 13, 1904, page 3.7*

For, strictly and truly speaking, literally the idol was nothing. All that it could possibly be was what its creators and worshipers conceived it to be. This conception was altogether their own. Then, whatever will, character, or purpose, the idol could possibly have was but the will, character, or purpose of the one who made it or worshiped it. And the idol being helpless to execute this will or to manifest either character or purpose, it fell inevitably to the maker or worshiper of the idol, *himself* to make this manifest. And since the idol had been put in the place of God, and since all that the idol could ever possibly be was simply what its maker and worshiper himself was, this was simply to put *the* man, the worshiper of the idol, in the place of God. And when apostasy had reached this point, *confusion* and turbulence had reached the point at which it was only the *power of force* that could prevail; and the force which prevailed most, maintained its place and power by the assertion of dominion

over others according to the will and purpose of the one man who exerted it. Thus arose monarchy in the world. In the nature of the case, the monarch was in the place of God.*SITI January 13, 1904, page 3.8*

Facts of History.

Nor is this mere theory; nor yet is it merely philosophy. It is *fact*—fact according to the records of the times in which this bad development occurred. For in the earliest records of the race, in totally and widely-separated places, such is the record. In earliest records in the plain of Shinar, the cradle of the race after the Flood, in every instance the ruler bears *not* the title of *king*, but of "viceroy" of the idol god, which is held to be truly king. These records reveal clearly that there had been a time when these same people recognized God as the only King and the true Ruler. These records also reveal the fact that these people had not yet gone so far in apostasy that the one in authority, the one who exercised rulership, could dare to assume positively the title of king. But the idol which had been put in the place of God could be made to bear God's title of King and true Ruler; and then the man who would usurp the place and prerogative of God over men, could deftly insinuate himself as viceroy, vicegerent, or substitute, of the idol god who, in the figment of men, still bore the dignity and title of king.*SITI January 13, 1904, page 20.1*

Such also is the record in earliest Assyria, in earliest Egypt, and even among our own ancient Anglo-Saxon progenitors. The persistence of the principle is illustrated in the conception of king in our own English language; for "among the English, at least, the kingly houses all claimed descent from the blood of the gods. Every king was a son of Woden."*SITI January 13, 1904, page 20.2*

Thus, by these widely separated and independent records, it is demonstrated that the concept of kingship in the human race was originally recognized as belonging only to God. And this so exclusively that when idols were put in the place of God (which idols were themselves *nothing*, but were in fact the reflection of the maker of the idols), this title must abide exclusively with the figment, which stood in the place of God.*SITI January 13, 1904, page 20.3*

But as apostasy continued and the asserters of dominion and power over others became more bold, there came Nimrod, the one, and the *first* one, who was so bold as to take to himself from the idols the title and the prerogative of king, which by the makers of the idols had been taken from God and placed upon the idol. Because of this his impious boldness, the name of Nimrod signifies "rebellion, supercilious contempt," and is equivalent to "the extremely impious rebel."*SITI January 13, 1904, page 20.4*

This is not to say that there should be no governments, nor is it to say that there should be no monarchy on earth. It is only to say that without such apostasy there never could have been monarchy. But when such apostasy had come, and consequent turbulence and violence prevailed, it was better that there should be even monarchy such as that of Nimrod, than that there should be no government at all, but only anarchy. It were better that there should be such government as that of Nimrod or of Nero, than that there should be none on earth. But apostasy must of necessity go a long way from true and original government—self-government with God—before there could be required such government as that of Nimrod or of Nero.*SITI January 13, 1904, page 20.5*

January 20, 1904

"History of Government. III. The History of Government" The Signs of the Times 30, 3, p. 3.

III. THE HISTORY OF GOVERNMENT

The First Arbitrary Ruler among Men

NIMROD was the first "mighty one in the earth." He was the first one of men to assert power and force, unrestrained, upon men; the first man to assert the absolutism of authority over men. This is evident from the fact, as we have seen, that those before him had not the boldness to assume openly and decidedly the title and prerogative of king, which they knew belonged, by right, only to God. this unwillingness to assume the title of king, and the willingness to assert authority only as viceroy of the king, even though their own idols were held to be the king, shows the recognition of the restraint of a superior authority, and the recognition of that authority above them to which they were responsible and under which they acted only as agent; or viceroy. But with Nimrod, all this was thrown off. He himself would be supreme. He would recognize no superior. He alone would be king. The title and prerogatives of king should merge in him. And this position was taken by him in view of the fact that before this, the title and prerogatives of king merged only in God. This was at once and openly the putting of himself in the place of God. He was assuming the title, the prerogatives, and the absolute authority that belonged only to God; which only God can exercise in righteousness; and which can be exercised by man only in a cruel, wicked despotism.*SITI January 20, 1904, page 3.1*

And all this, which in principle lay in Nimrod's assumption of the title of king, is demonstrated in his career. For, though Babel was the city in which, and over the people of which, he began the assertion of this absolute authority and power, yet he was not content with the assertion of this over Babel alone and leaving it for others to follow his example in their own particular cities; but with Babel he at once grasped by this his kingly authority "Erech, and Accad, and Calneh, in the land of Shinar." Thus he asserted his absolute dominion over

the whole of the land of Shinar.*SITI January 20, 1904, page 3.2*

Nor was he content even with this. It was not enough for him to be king—supreme, unrestrained monarch; but he must extend his authority to the farthest limits. For “out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calab.” He was not content with a kingdom only; but he must expand kingdom into empire, and so assert his authority to the widest possible limit, to be indeed supreme and absolute everywhere.*SITI January 20, 1904, page 3.3*

With the setting up of Nimrod’s kingdom, the entire ancient world entered a new historical plane. The original tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, of even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the telling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just as far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—society; now there was a nation, a political community—the State. The political and social history of the world henceforth are distinct, if not divergent.*SITI January 20, 1904, page 3.4*

Distinction between Kingship and Imperialism

It is notable, as above remarked, that a peculiar characteristic of this impartial sovereignty was the assertion of it primarily over *territory*, and, accordingly, over *people* as they might be inhabitants of the *territory*. Herein lies the essential distinction between kingship and imperialism.*SITI January 20, 1904, page 3.5*

Nimrod’s bold example in assuming the title and prerogative of king in the place of God was promptly imitated everywhere, but only as king of a tribe, or associated tribes, or of a city. But plainly, in such an association there was necessarily involved the idea or the consent or voice of the people of the tribe or city concerned. But when the authority and power of king thus asserted over a

community or a city was extended over *territory*, without respect to the tribes or peoples who might be inhabitants of the territory, and was asserted over these simply as a consequence of their being within the territorial limits claimed, this at a stroke swept away all idea or possibility of the people's having any choice or voice in the matter. And that was but the assertion of the completest possible absolutism. In the first there might be room for some lingering thought of limitation upon the monarchy, but in the latter, all this was completely eliminated. This was absolutism complete.*SITI January 20, 1904, page 3.6*

And even in this its ultimate phase, Nimrod's bold example has been diligently followed ever since. The history of the world, yea, even the history of government and of governments, is a history only of kingdoms expanding into empires; kingships by the voice of the people, expanding into imperialism to the exclusion of all possibility or thought of the voice of the people; limited monarchy expanding into absolute monarchical despotism.*SITI January 20, 1904, page 3.7*

Kudar-Nanhandi, king of Elam, was the first one of record to imitate Nimrod's imperialism, tho his success was small. Urkh, king of Ur, was the next to imitate Nimrod's imperialism, and he succeeded in establishing his imperial supremacy over the whole Babylonian plain. The next one was another king of Elam, Kudur-lagamer—the Chedorlaomer of *Genesis 14*—who surpassed even his exemplar; for he succeeded in establishing his imperial authority not only over the whole of the Mesopotamian plain, but over all the territory westward to the Mediterranean Sea, and almost to the border of Egypt, and kept it all in subjection for twelve years.*SITI January 20, 1904, page 3.8*

And so has proceeded the course of imperialism from Nimrod until now. But having discovered the principle and essential character of imperialism, the history and the practise of it will be discussed in other studies.*SITI January 20, 1904, page 3.9*

January 27, 1904

"History of Government. IV. The Establishing of Imperialism" The Signs of the Times 30, 4, pp. 3, 4.

IV. THE ESTABLISHING OF IMPERIALISM.

IT took 1,700 years for imperialism to establish itself in a position of recognized authority. While the heads of the tribes, or collections of tribes, were all ready to follow the example of Nimrod in assuming the title and asserting the power of king; and while the tribes, or collection of tribes, were willing to recognize this claim of the king; yet no tribe, no collection of tribes, nor any king, was willing for a moment to consent to the claim of any one to the title, prerogatives, and power of *king of kings*—imperial absolutism. And this persistent refusal on the part of both the kings and the people to submit to any such power or authority as that of king of kings, kept the imitators of Nimrod busy for 1,700 years.*SITI January 27, 1904, page 3.1*

The single Bible sentence touching Chedolaomer's empire and experience—"Twelve years they served Chedolaomer, and in the thirteenth year they *rebelled*"—is the story of the peoples and kings, and is the experience of every would-be king of kings, from Nimrod forward for 1,700 years. Each would-be king of kings was compelled to conquer his way to imperial dominion; and, after having acquired it, was compelled to exercise constant watchfulness and activity to maintain himself in the power which he had gained, against the ever-ready and persistent disposition of kings and people to break the yoke and enjoy their native freedom. He was also in constant danger of being swept aside, and his empire possessed, by some other aspirant to empire.*SITI January 27, 1904, page 3.2*

Egyptian Imitators.

The most notable of the far-ancient imitators of Nimrod and Chedolaomer, was King Thothmes III., of Egypt. He succeeded in establishing his power over all the people and tribes and nations of the East as far eastward as to the borders of India. Indeed, the

empire of Egypt was as truly universal in that day as was that of Alexander or Rome in their later days. This power was maintained, and people were held in subjection, through the reigns of his three immediate successors; but in the reign of the fourth the whole structure went absolutely to pieces. Every king and every tribe, however petty, broke loose from Egyptian power and asserted the independence of their native freedom; and it was not until the time of the third of this king's successors that imperial power was against gained by Egypt. Then Seti I. succeeded in establishing the power of Egypt over the same extended territory as had Thothmes III.; but at his death, revolt occurred in Ethiopia, and Egypt's claim of empire was disputed by the Hittites, the outcome of which dispute was, that the king of Egypt was compelled to enter into a treaty with the king of the Hittites, recognizing that nation on an equality with Egypt. And no sooner had this king passed away than the Egyptian empire went finally to pieces before invading powers, who founded dynasties in all parts of the country, sacked and burned the cities, and compelled the Egyptian people "to bow the neck to kings of foreign rulers."*SITI January 27, 1904, page 3.3*

An Empire of Peace and By Peace.

The next universal empire after that of Egypt was the empire of Israel under Solomon. The conquests and empire of Solomon were no less extended than were those of Egypt; and the empire of Israel under Solomon was as truly universal in that day as were those of Egypt and Alexander in their respective days. Yet the conquests accomplished, and the empire established, by Solomon were altogether by *peace*. And the power exerted in these conquests and the government of this empire was only the power of the peace, the wisdom, and the righteousness of God. For "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt. For he was wiser than all men; ... and his fame was in all nations round about." And "all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart."*SITI January 27, 1904, page 3.4*

All these kings came to him, not as mere curiosity seekers; but to

recognize his supremacy and to do him honor in it. For “they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a *rate year by year*.” The “presents” themselves were a recognition of sovereignty; and their bringing them as “a rate” and “year by year” shows that they were an annual tribute rendered to recognition of the sovereignty of Solomon and of the empire of Israel, by “all the kings of the earth.” It is true, as already stated, that this conquest of all the kings was not by force of arms, and the carnage of battle; yet it was none the less a fact. For there is more power in the wisdom and righteousness of God manifested through sincere hearts of men than in all the governments, armies, and weapons of war that this world can ever know.*SITI January 27, 1904, page 3.5*

But this empire Solomon himself lost, by turning from the wisdom and righteousness of God, and adopting the ways of the heathen.*SITI January 27, 1904, page 3.6*

For immediately, upon Solomon’s turning to the ways of the heathen, adversaries arose on every hand; and the empire of Israel went the way of all the empires that had been before it. But in this universal conquest and empire established by the peace, the wisdom, and the righteousness of God, God demonstrated *to His own people* what He would have done *for the world* by them, if they had been loyal to Him in peace, wisdom, and righteousness, and had not gone into idolatry and the evil ways of the heathen, and then rejected God and demanded a king “like all the nations.” And in this God also gave witness to all the nations of the earth of what He was ready, willing, and anxious to do in all the earth, even in the great apostasy that brought kingships, if only those kings would recognize Him and serve Him in holiness of heart.*SITI January 27, 1904, page 3.7*

The Subject of the Peoples.

This peaceful empire of Israel under Solomon brought a respite to all the nations from the long succession of oppression of the despotic imitators of Nimrod. And this inspired them anew with a love of freedom and government of their own choice. This made it harder for the despotic, world-conquering kings of Assyria to again

establish an empire of the Nimrod stripe. Yet, in spite of all difficulties, the kings of Assyria in straightforward succession for 400 years persistently asserted imperial power, and nothing short of universal conquest and empire. And their work was as tedious as it was persistent; for there was not a king who succeeded to the Assyrian throne who was not compelled on his own part to conquer all that his predecessors had conquered; and, in many instances, they were compelled to repeat their conquests year by year throughout their whole reign. Shalmaneser II., whose reign was one of the longest in the Assyrian annals, made thirty-three campaigns in the thirty-one years of his reign; and many of these were made into the same countires and against the same peoples that his father had conquered in *his* reign. And the work of these two was only the repetition of what their predecessors had done, and was what their successors were compelled to do during all the following 300 years, through the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, Esar-Haddon, unto the pinnacle of Assyrian supremacy in the reign of Assur-bani-pal. Then Assyria was broken down, and the kingdom of Babylon under Nabopolassar and Nebuchadnezzar was expanded into empire by the same means by which the persistent power of former conquests had established the universal empire of Assyria.*SITI January 27, 1904, page 52.1*

And this perpetual hammering during the 400 years of Assyrian supremacy, which was immediately taken up and continued by Babylon, so broke the spirit of the peoples of the earth, that practically there was no further attempt of the conquered peoples to throw off the incubus of imperialism. They submitted to the inevitable, accepted imperial power as final, and left imperialism free to manifest itself fully in the world, and to show what it could do when it had its own way untrammeled and undisputed.*SITI January 27, 1904, page 52.2*

February 3, 1904

"History of Government. V. The Perpetuation of Imperialism" The Signs of the Times 30, 5, pp. 4, 5.

V. THE PERPETUATION OF IMPERIALISM.

WE have seen that by the time of the conquests and the establishment of empire by Nabopolassar and Nebuchadnezzar, of Babylon, the spirit of independence of the peoples had been so completely broken down that the despotism of empire had secured undisputed sway. This was so effectually accomplished by Babylon, that the Scripture plainly defines it as "the hammer of the whole earth." And, yet, Babylon had only perpetuated the hammering of the peoples which Assyria, with but a brief interval, had kept up for more than a thousand years. And this perpetual hammering, continued by Babylon, had effected at last what the ambitious of every imperialist, since Nimrod had ever hoped; the silent suffering and submission of all peoples to one predominant and absolute will.*SITI February 3, 1904, page 4.1*

This work of Babylon in perpetuating the destructive work of Assyria in this respect, is forcibly told in the expressive words of the Scripture concerning their dealings with the peoples: "First the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." While Assyria, in its lust of empire, had fed itself on the substance of the peoples, Babylon completed the work by breaking their bones and sucking the very marrow. And tho a single king of Assyria, as Sennacherib, might compel the nations and peoples to such submission as that, like terror-stricken chickens, "none opened his mouth or peeped;" yet, when the direct assertion of personal power by that particular king was passed, all people were prompt to stand up again for freedom and independence; but when Babylon, "the hammer of the whole earth," had laid upon the nations and peoples her crushing strokes, the subjection of all was complete, and their submission final.*SITI February 3, 1904, page 4.2*

And now that the supremacy and absolutism of empire was attained in permanency, and the imperial spirit was absolutely free to

demonstrate what it could and would do when entirely untrammeled and undisputed, this was demonstrated to the full, and that in such measure as to be a perpetual lesson to all peoples that should follow, even to the world's end. And in order that empire might be saved from what it would certainly do if left to itself, God foretold to all by giving to Nebuchadnezzar the first head of permanent empire, a vision in a notable dream. In this vision God showed to Nebuchadnezzar that his empire, tho universal and so great, would be succeeded by another, inferior; which would be succeeded by another, further inferior; and that, in turn, by another, yet further inferior, which would go all to pieces; and then even the pieces would be dashed so utterly to pieces that they would be "like the chaff of the summer threshing-floors;" and the wind, as with chaff, would hurl them lightly away, and no place be found for them. *SITI February 3, 1904, page 4.3*

But this could not be believed even from God, by one who stood as the proud possessor of permanent, worldly, imperial power; and he undertook to disprove it by setting up against it the imperial idea. *SITI February 3, 1904, page 4.4*

God's Truth versus Human Ambition.

To show the gradation and inferiority in the succession of empires, the Lord, in the vision, had presented the image of man composed of metals of inferior gradations from head to foot, the head only being of gold: this head of gold representing the empire of Babylon. But Nebuchadnezzar could not accept, as correct, any such representation as that. accordingly, he, too, presented a great image, but *all of gold* from head to feet; thus excluding all suggestion that there should be even any succession of empires, much less a gradation of inferiority in succession. This great image, *all* of gold, was but the king's assertion that the golden glory of his empire of Babylon should continue *forever*. *SITI February 3, 1904, page 4.5*

And this embodiment of his idea, King Nebuchadnezzar set up; and required, under the terrible penalty of a burning, fiery furnace, that all the peoples, nations, and languages should accept it. But amongst his subjects there were some servants of the Most High

God, who had studied, and who understood, the truth as to empire. These being loyal to God, and, therefore, holding His idea to be the correct one, refused to accept the imperial idea. Therefore, they were cast into the burning, fiery furnace, heated to the highest possible degree. But God preserved them, and the came forth unscathed, and with not even the smell of fire upon them. And thus God not only vindicated their course as righteous, but continued the truth of His idea of empire and changed the king's word and also his idea of empire.*SITI February 3, 1904, page 4.6*

After this lesson, King Nebuchadnezzar was led of God; but when he had died the empire shortly demonstrated what it could and would do; that is, sink itself in everlasting ruin by intemperance. For when the abundant tribute of all nations flowed in an uninterrupted stream into the one treasury of Babylon; and the permanent submission of all nations and peoples had left the government in complete idleness so far as military expeditions were concerned; the imperial classes thus having an endowment of boundless wealth and abundance of idleness, intemperance of every sort grew to such a height that the empire sank in a night in the drunken, lascivious feast of Belshazzar, which he made "to a thousand of his lords, and drank wine before the thousand." And this perfection of ruin was accomplished in only twenty-three years from the death of Nebuchadnezzar.*SITI February 3, 1904, page 4.7*

The Medo-Persian Regions.

In that night of drunken lasciviousness "was Belshazzar the King of the Chaldeans slain;" the mighty empire of Babylon sank; and the succession of empire passed to the Medes and Persians.*SITI February 3, 1904, page 4.8*

The Medes and Persians were peoples who had grown up through self-discipline and hardships of natural surroundings; and so, both by circumstances and by choice, they were a strictly temperate people. This Temperance of the Persians, and the value of it, was so well known amongst the neighboring kingdoms, that when King Csus was contemplating war upon the Persians, one of his counsellors dissuaded him with the observation: "Thou art about, O king, to make war against men who wear leathern trousers, and

have all their other garments of leather, and who feed not on what they like, but on what they can get from a soil that is sterile and unkindly; who do not indulge in wine, but drink water; who possess no figs nor anything else that is good to eat."*SITI February 3, 1904, page 4.9*

And the Medes and Persians knew of the intemperate course of Babylon that was surely working her undoing. And they understood the situation so well that they calculated upon the intemperance of Babylon as a capital element in their plans for empire. For when Cyprus, the leader of the Medo-Persian armies, addressed his troops at the beginning of his expedition against Babylon, he said: "Do you know the nature of the enemy you have to deal with?—They are soft, effeminate, and enervated men; men not able to bear either hunger or thirst; equally incapable of standing either the peril of war or the sight of danger; whereas, you that are inured from your infancy to a sober and hard way of living—to you, I say, hunger and thirst are but the sauce and the only sauce to your meals; fatigues are your pleasure; danger your delight."*SITI February 3, 1904, page 4.10*

It is further said of the Persians that "the only food allowed either the children or the young men, was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety. Besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts would strengthen the body and lay such a foundation of health as would enable them to endure the hardships and fatigues of war, to a good old age." And Herodotus declares that before their conquests "the Persians possessed none of the luxuries or delights of life."*SITI February 3, 1904, page 4.11*

This is the people who succeeded to the world empire in the placed of the idolatrous, luxurious, drunken, lascivious, imperial power of Babylon. But when Medo-Persia had succeeded to the imperial world-position and power of Babylon, again empire demonstrated precisely all that absolute empire in permanency could do. the invaluable experience and lessons of both the principle and practise of temperance were forgotten. The principles and the experience of temperance were all swept away; and that which was a new order of things to thenm, the untold wealth in the uninterrupted stream of

tribute from all peoples and nations, governmental idleness by the submission of all nations, and the consequent intemperance, carried this empire over the same course that Babylon had gone to ruin.*SITI February 3, 1904, page 69.1*

Indeed, of them history records that “to such a height was their luxury grown, that they would have the same magnificence and enjoy the same pleasures and idleness in the army as in the king’s courts, so that in their wars the kings marched accompanied by their wives, their concubines, and all their eunuchs. Their silver and gold plate, and all their rich furniture was carried after them in prodigious quantities; and, in short, all the equipage and utensils so voluptuous a life requires.... This luxury and extravagance rose in time to such an excess as to be little better than downright madness.”*SITI February 3, 1904, page 69.2*

The Succession of Greece.

And to this excess of intemperance the Persian empire sank, so had Babylon before her. The Persian empire sank before another new people, accustomed to hardships, and tho not so strictly temperate as were the Medes and Persians in the day of their succession to empire, yet, so far more so than were the Persians at their last, that they could be called a temperate people. For when the Greeks first met the Persians at Marathon, and before as well as afterward, it is recorded of them that they were “well disciplined troops under skilful and experienced commanders; soldiers accustomed to temperance, whose bodies were inured to toil and labor, and rendered both robust and active by wrestling and other exercises practised in that country.”*SITI February 3, 1904, page 69.3*

But the glory of wealth and luxury of empire that came to the Greeks, immediately robbed them equally of their power. Their mighty king, who won the world-empire before he was thirty-three, perished as the result of a drunken bout; the empire was broken to pieces, was held in four parts, then in two, but going the same course of empire—vast wealth, abundance of idleness, and consequent intemperance—till “the transgressors came in the full;” and again empire, having demonstrated precisely what alone

empire was and will do when it can have its own way in undisputed sway, perished; and in its place there came empire by another new people, built up by hardships, self-discipline, and temperance.*SITI February 3, 1904, page 69.4*

Roman Dominion.

For at the time when the Romans were rapidly stepping to the very height of world-empire, three ambassadors were sent by the senate to the king of Egypt in his capitol. In their honor the king spread a banquet of “all the variety of the most assumptuous fare. Yet, they would touch nothing more of it than was useful, and that in the most temperate manner for the necessary support of nature, despising all the rest as that which corrupted the mind as well as the body, and bred vicious humours in both.” Such was the moderation and temperance of the Romans at this time. And hereby it was that they at length advanced their State to so great a height. In this height would they have still continued could they have retained the same virtues. But when their prosperity and the great wealth attained thereby, became the occasion that they degenerated into luxury and corruption of manners, they drew decay and ruin as fast upon them as they had before victory and prosperity, till at length they were undone by it. Being so undone, the empire of the Romans sank in annihilating ruin as had the empires before it.*SITI February 3, 1904, page 69.5*

Such is the repeatedly demonstrated course of empire. And thus it is also repeatedly demonstrated that such is precisely and only what absolute empire in permanence can and will do.*SITI February 3, 1904, page 69.6*

February 10, 1904

"History of Government. VI. Character of Earthly Monarchy" The Signs of the Times 30, 6, pp. 4, 5.

VI. CHARACTER OF EARTHLY MONARCHY.

WE have studied the principles, the origin, and the essential nature of monarchy. Monarchy being the recognized system of government, it was in essence the same everywhere; yet there were varieties of form which, in practise, made the successive monarchies different, and in some things peculiar. *SITI February 10, 1904, page 4.1*

Since, in its very inception, the assertion of monarchy was the assumption of the title and prerogatives of God, it became necessary for the monarch, in supporting this pretension, to separate himself as far as possible from the people, and to surround himself with an atmosphere of exclusiveness and pseudo-divinity; and indeed, personally, to assert divinity. This was the case with Nimrod; and in this also he was imitated by the world-kings, as they also imitated him in the manifestation of the imperial spirit. *SITI February 10, 1904, page 4.2*

This is illustrated more fully in the kings of Egypt than in any other ancient nation. The *sun* was held to be the great god, and in Egypt the kings professed to be the very impersonation of the sun-god. They claimed identity with the sun-god, and must be addressed as "sun-god." For instance, Thothmes III., the founder of the Egyptian empire, inscribes himself as "Son of the Sun, Thothes III., Giver of Life, like the Sun forever." And, again, "Giver of Life like the Sun eternal." The governors must address the king of Egypt as "The king, my Lord, my Sun-God," and say, "At the feet of my Lord, my Sun-God, seven times seven I prostate myself." In the records of Egypt, letter after letter from governors to the king open with the words, for instance, "To the king, my Lord, my Sun-God, I speak, even I, Rib-Adda, thy servant; at the feet of my Lord, my Sun-God, seven times seven do I prostrate myself." And again, "To the great king, the king of the world, I, the servant of the mighty Lord, to the king, my Lord; at the feet of my Lord, the Sun-God, seven times

seven I prostrate myself."*SITI February 10, 1904, page 4.3*

As he was the "giver of life," the people were supposed to receive from him "the breath of their nostrils." As, for instance, on a certain occasion it is recorded of the chiefs of a conquered country, making their submission, "Then the chiefs of that land came bringing the usual tribute, adoring the spirits of His Majesty, asking breath for their nostrils of the greatness of His power and the importance of His spirits."*SITI February 10, 1904, page 4.4*

Being so great, he must be beheld by the mass of the people afar off, and was approachable only by the inner ones of the gradation of royal circles. For instance, when one of the kings had decided to establish and build a temple, and wanted to convey to even the *royal* masons and the *sacred* sculptors his purpose, he must do it thus: "Then His Majesty *ordered* that *orders should be given* to the *superintendent* of the royal masons, who were with him, and the sacred sculptors." Here are plainly no less than two, or possibly three, gradations between the king and even the *royal* masons and *sacred* sculptors. What, then, must have been the distance between "His Majesty" and the daily toiling masses?*SITI February 10, 1904, page 4.5*

Not in every monarchical nation or world-empire did the king stand at this extreme of idolatrous "Majesty." But with Nimrod and the kings of Egypt it was so; and with the kings of Assyria it was hardly less than so. For, eleven hundred years before Christ, Tiglath-Pileser I., of Assyria, published himself as "the powerful king, the king of hosts who has no rivals, the king of the four zones, the king of all kinglets, the king of lords, the shepherd of princes, the king of kings, the exalted prophet.... The faithful shepherd, proclaimed lord over kinglets, the supreme governor whose weapons Assur has predestinated, and for the government of the four zones has proclaimed his name forever."*SITI February 10, 1904, page 4.6*

Two hundred years after this, another king of Assyria proclaimed himself "Assur-natsir-pal, the powerful king, the king of hosts, the king unrivaled, the king of all the four regions of the world, the Sun-God of multitudes of men.... who has overcome all the multitudes of men.... who has established empire over lands, ... the supreme

judge.... who has established empire over all the world, ... mightiest among the gods am i."*SITI February 10, 1904, page 4.7*

His son and immediate successor, Shalmaneser II., proclaimed himself, "Shalmaneser, the king of the multitudes of men, high priest of Assur, the powerful king, the king of all the four regions, the Sun-God of the multitudes of mankind, who governs in all countries; the son of Assur-natsir-pal, the supreme priest, etc., etc."*SITI February 10, 1904, page 4.8*

In Babylon and Later Empires.

It does not appear that in the Babylon of Nebuchadnezzar this self-exalted "Majesty" was so boastingly proclaimed; but that the spirit of it was manifested there is shown by the scripture, in which king Nebuchadnezzar openly and positively set up his idea against the known idea of the God of heaven. It is further manifested in the instance in which, after king Nebuchadnezzar had completed the building of his great temples and his mighty works in Babylon, he again set himself against the God of heaven in the boast, "Is not this great Babylon, that *I* have built for the house of the kingdom by the mighty of *my* power and for the honor of *my* majesty?"*SITI February 10, 1904, page 4.9*

But Nebuchadnezzar had an experience which humbled his pride and annihilated his self-exaltation, and led him to recognize the true God in truth, and that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."*SITI February 10, 1904, page 4.10*

But this was all forgotten by the successors of Nebuchadnezzar; and blasphemous defiance of God reached its culminating point that last night of Babylon when there appeared the mystic fingers of a man's hand over against the candlestick upon the plaster of the wall: "God hath numbered thy kingdom, and finished it.... Thou art weighed in the balances, and art found wanting." And in that night of blasphemous defiance of God, Babylon sank forever.*SITI February 10, 1904, page 4.11*

There was in the kingdom of Babylon a feature that, of all the

empires of ancient or modern times, is peculiar alone to Babylon; excepting only at the seat of the Babylon of modern times. The king of Babylon required of the subject kings of his world-empire that their thrones should be in Babylon, ranged with the throne of the king of Babylon, and in gradation according to the degree of their importance on their own part, and their favor in his sight.*SITI February 10, 1904, page 4.12*

In the kings of the empire of the Medes and Persians the pride and idolatrous self-exaltation of “His Majesty” was subdued in Darius, the Mede, and Cyrus, the Persian, by their recognition of the true God and their submission to Him. And this self-exaltation never did rise in Persia to anything like the height it had attained in Babylon, Assyria, Egypt, and Shinar. But when in the imperial succession we come to Greece, we find it again in full measure. It was Philip of Macedon who unified Greece and paved the way for Alexander’s imperial succession. And both he and his wife aspired to divinity. She was a bacchanalian devotee, and indulged in the ceremonies of magic and incantation. And Philip was in the very act of celebrating his own divinity when he was slain by the hand of an assassin; for he was at that moment making a grand and majestic entrance into the great and crowded theater, having been preceded only shortly before by a procession of the twelve great gods, and immediately after them the statue of Philip himself as the thirteenth god.*SITI February 10, 1904, page 4.13*

Coming from such a parentage as this on both sides, it is not strange that there should be manifested in their son, Alexander the Great, that insatiable aspiration to be a god which characterized his whole public career.*SITI February 10, 1904, page 4.14*

The same thing was repeated in the monarch of the next world-empire, that of Rome. For when the Roman empire, which weas originally a government of the people, had fallen to a one-man power, the very first one was declared by the representatives of that people to be no more Caius Julius a man, but Divus Julius a god. And they voted that a temple should be built for the worship of him, and they named one of their party to be the priest who should conduct this worship. And then when they murdered him they continued the same thing to the man who succeeded him in the

government and made permanent that world-monarchy. *SITI February 10, 1904, page 4.15*

Then when Rome fell and the barbarians of Germany established their ten kingdoms upon her ruin, these all traced the genealogy of their kings to their one great ancestor, the god Woden. The kingly houses all claimed descent from the blood of the gods. *SITI February 10, 1904, page 4.16*

And, when, beyond all this, upon the ruin of Rome and over the monarchies of the barbarian invasions and their final settlement, the bishop of Rome asserted kingship in the church and rose to imperialism in ecclesiastical power, in this also there was continued the old usurpation of the place and power, the title and prerogatives of God; the same persistent idolatrous claim and assertion of the attributes of divinity; and the same old self-exaltation. Only here beyond all heights that ever were before, the pride and self-exaltation of monarchy and imperialism was asserted above all that is called God or that is worshiped, declaring in the face of the avowed exclusive knowledge of the supreme God, that “He is God.” *SITI February 10, 1904, page 4.17*

Such is the character and course of monarchy on earth. And that the exercise of governmental prerogative by such power as this, from Nimrod to Pius X., must be a persistent succession of despotisms, was in the nature of things a certainty; and that despotism, so persistent and steady that to attempt a story of it would be but a constant repetition as steady as has been this brief story of the nature of monarchy, and far more wearisome. *SITI February 10, 1904, page 4.18*

February 17, 1904

"History of Government. Self-Government in Rome" The Signs of the Times 30, 7, pp. 4, 5.

SELF-GOVERNMENT IN ROME.

BY Nimrod and his imitators in Egypt, Assyria, Babylon, Medo-Persia, Grecia, and earliest Rome, monarchy and imperialism had made themselves so obnoxious that mankind was completely tired of them, and, as a consequence, the people of Rome stood up and took the lead in behalf of all the people of the world in repudiating every principle of imperialism, monarchy, and kingship; and asserted, in behalf of the world, the principle of government of the people. They declared that the people were capable of governing themselves; they needed no man set over them to whom they must be in subjection, do obeisance, and pay tribute. The people of Rome did this in behalf of mankind. They espoused this principle for the good of themselves and the whole world. They stood as the conservators of liberty for mankind, and as the leaders of the nations to the blessings of liberty and true government. *SITI February 17, 1904, page 4.1*

The principle of government of the people asserted by Rome was intended as the true and ultimate principle of government. But in truth it fell far short of this, for, as we have seen, the true principle of government is self-government under God, with God, and in God. But the principle of self-government announced by Rome was that of self-government without God; self-government altogether of self; self-government wholly on the human basis. Yet, tho it was only this, and tho it was far short of the true principle, the government of Rome was far better than any human government that had been since the first apostasy to idolatry and monarchy. *SITI February 17, 1904, page 4.2*

In the first ages of their government of the people, the Romans understood the true principle of temperance, which literally is only self-control. And they practised accordingly, as we have seen illustrated in the instance of the ambassadors to the king of Egypt, who, at the royal banquet of all Egyptian luxury and dainties spread

in their honor, chose only the plainest of what was before them, and partook of this in the most frugal manner, refusing all the rest as that which tended only to corrupt both mind and body, and to breed vicious humors in both. And because of adherence to these principles, it is deservedly recorded of the Romans that “they possessed the faculty of self-government beyond any people of whom we have historical knowledge,” with the sole exception of the Anglo-Saxons.*SITI February 17, 1904, page 4.3*

Degeneracy and the Cause.

As a natural consequence, the government of Rome, being a government of the people, was the freest and the best human government of all ancient times, *so long as they maintained the principle of self-government*, even only on the human basis, but just as soon as they failed in the government of themselves, so soon the Roman government failed; because, of all forms of government, that form known as the government of the people or the republican form, depends most vitally upon the integrity of the individual in governing himself.*SITI February 17, 1904, page 4.4*

Because of faithfulness to principle, the government of Rome prospered and grew into the mightiest nation of all ancient times. And *so she could have continued* had the Roman people, who were truly the government, individually continued to govern themselves. But the Roman people were not content to govern only themselves. They took it upon themselves to govern other people, and in this they abandoned the principles of self-government. And when the other people, to whom the senate and people of Rome had professed to extent the blessings of liberty and self-government, chose to act upon the principle, and assumed the prerogatives of governing themselves, the Roman people, having announced to the world and having espoused, in behalf of the world, the principle of self-government, government of the people, absolutely refused to allow any of those people to govern themselves. the Roman people, committed to the principle of self-government, denied it to other people, and insisted upon governing them in spite of themselves, upon the principle that “they were not capable of self-government.” The Roman people, who themselves were first governed by kings, and who had cast off kings and repudiated kingship, and had

immediately established government of the people *upon the principle that they were entirely capable of governing themselves*, asserted dominion over other peoples, and refused even to allow them to attempt to govern themselves, when those other peoples, as the Roman people, and with the assistance of the Roman people, had cast off kings and repudiated kingships, upon Rome's own principle of their capability to govern themselves.*SITI February 17, 1904, page 4.5*

When the Roman people had thus completely repudiated the last essence of the principle of self-government, or government of the people, she was lost; there was absolutely nothing to hold her, nothing to keep her from following the identical course of all the imperial powers before her. For when Rome had spread her power over other peoples, and repudiated her own essential principle of government in refusing that principle to them, this was but to espouse and assert the same old imperialistic principle that had afflicted the world form Nimrod to her own day, and which she had repudiated in espousing the principle of self-government—government of the people.*SITI February 17, 1904, page 4.6*

A Harvest of Greed and Corruption.

When the Roman people collectively repudiated their own essential principle of government, they lost from themselves, individually, the benefits of the restraining power of that principle. And when from her many conquests, through their native habits of thrift and economy in self-support, the first consequence of self-government, "money poured in upon them in rolling streams of gold," the getting of money by any means, lawful or unlawful, became the universal passion. "Money was the one thought, from the highest senator to the poorest wretch who sold his vote in the Comitia." And, with the restraint of self-control annihilated in the repudiation of the principle of self-government, all this abundance of wealth was spent only in the indulgence of luxury of every kind. "Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, and parks, and fish-ponds, and game-preserves, and gardens, and vast retinues of servants," everywhere.*SITI February 17, 1904, page 4.7*

All this indulgence of luxury inevitably resulted in a vast sea of idleness, depravity, and debauchery. And that people, committed originally to the principle of self-government in the world, and who originally possessed the faculty of self-government beyond all other people of ancient times, became the most abandoned to every kind of depravity and vice, and was sunken in intemperance the farthest from any thought of self-government. “No language can describe the state of that capital after the civil wars. The accumulation of power and wealth gave rise to universal depravity. Law ceased to be of any value.... The social fabric was a festering mass of rottenness, the people had become a populace, the aristocracy was demoniac, the city was a hell. No crime that the annals of human wickedness can show was left unperpetrated. The higher classes on all sides exhibited a total extinction of moral principle; the lower were practical atheists.”*SITI February 17, 1904, page 4.8*

Past Reformation.

So complete and so universal was the depravity that the few who retained any sober thought on the subject “despairingly acknowledged that the system itself was utterly past cure.”*SITI February 17, 1904, page 4.9*

It was truly past cure, or even amelioration, from any earthly or human source. And when the corruption had reached such a depth of depravity that from it men could conclude only that if there were a God, He must surely let loose His judgments and end it all, just then —instead of letting loose His judgments in annihilating ruin, He opened full and free the fountain of His love, and “gave His only-begotten Son,” that whosoever would believe in Him, instead of deservedly perishing, should be saved from all his sins and from all evil, and should have eternal life. Jesus, the Son of God, came into the Roman world that was sunken in iniquity and corruption. He came into that Roman world which was dominated by that people who were so utterly apostate from their own original espousal of the principle of self-government. And He came to reveal to that people and to all mankind the true principle of self-government in very truth —self-government under God, with God, and in God.*SITI February 17, 1904, page 4.10*

And He did reveal it. He sent His apostles into all the world to preach it “to every creature”; and when one day one of His apostles stood face to face with a representative Roman who had sent for that apostle, to hear him concerning the faith in Christ, that apostle, in preaching to that representative Roman the truth of the true faith in Christ, “reasoned of righteousness, self-government, and judgment to come.”*SITI February 17, 1904, page 4.11*

And as that apostle of Christ, talking to that representative Roman, to that man who was a chief representative of that government originally founded upon the principle of self-government, set forth in the spirit of truth the true principle of self-government, indeed, that representative Roman “trembled,” as he saw not only how far short had that people come in their original conception of the principle of self-government, but how infinitely farther short was that people now come. As that representative Roman saw the heavenly beauty and infinite value of the true principle of self-government as it is in truth, and that in all consistency he should espouse it, and that to do so meant the utter abandonment of all that Rome had soon become, this was also an element in his trembling.*SITI February 17, 1904, page 4.12*

And tho God so graciously sent, and Christ so kindly brought, and the apostles and early Christians so faithfully preached to the people of Rome the full reality and vital substance and the essential truth of the principle of government which the people of Rome had originally espoused, yet, instead of readily recognizing it and gladly accepting it, they absolutely repudiated it, and persecuted to the death the principle and all who espoused it.*SITI February 17, 1904, page 117.1*

But most deplorable of all was that there came an apostasy, “a falling away,” even amongst those who espoused in the name of Christ this true principle of self-government. These unfaithful ones also held the principle only in the mere profession, and upon only the human basis. These also, instead of governing themselves, naturally enough manifested the ambition to govern others, asserting in this “a kind of sovereignty for themselves,” and even beyond this, they extended their ambition to dominate the civil power.*SITI February 17, 1904, page 117.2*

They said, “Let the government, let the imperial power, espouse the Christian religion; let it ally itself with the church; let it receive through the church the true principle of government. Thus will it attain to true government indeed; and thus shall the kingdom of God come.”*SITI February 17, 1904, page 117.3*

Their words were accepted. Their scheme was adopted. By political means the empire was made “Christian.” The name, the forms, and the profession of Christianity were adopted as the way to salvation, and so became only a cloak to cover the original iniquity; so became only the form of godliness, under which to increase unto more ungodliness. Then and thus Roman apostasy and iniquity attained its ultimate; and the divine judgments of destruction did now fall in annihilating ruin “upon this nominally Christian, but essentially heathen world.” Wave after wave of a mighty flood of the barbarians of the north swept out of existence the empire and people of Rome.*SITI February 17, 1904, page 117.4*

“Self-government” on the human basis, “self-government” without God, had demonstrated itself a complete failure.*SITI February 17, 1904, page 117.5*

February 24, 1904

"History of Government. VIII. The Decline of Self-government in Rome" The Signs of the Times 30, 8, pp. 4, 5.

VIII. THE DECLINE OF SELF-GOVERNMENT IN ROME

LAST week we studied the principle of government of the people, self-government, as illustrated in the government of Rome. In that study we found that government of the people was good, practical, and effectual, the best of all governments of ancient times, in all respects—*so long as the people really governed themselves*. Of all forms of government, that of government of the people depends most upon the integrity of the individual, upon the individual's loyalty to the principle of governing *himself*. And just as soon as the individuals fail in governing themselves, government of the people is lost, and must be succeeded by some other form.*SITI February 24, 1904, page 4.1*

This subject, as illustrated in the history of Rome, is worthy of further study, especially in the United States, because the United States was founded upon the principles of self-government, "government of the people, by the people, and for the people." And the study of government of the people, amongst the very people who "possessed the faculty of self-government beyond all people of whom we have historical knowledge, except only the Anglo-Saxons, must, in the nature of things, supply most valuable lessons for the people of this nation, whose government was founded as a government of the people.*SITI February 24, 1904, page 4.2*

Government of the people must, in the nature of things, be the best of all governments, when the people really govern themselves. Also, in the nature of things, government of the people must be the *worst* of all governments, when the people *fail* to govern themselves. For, when the government is of the people, and the people fail to govern, then there is practically no government; and the only alternative that then remains is: Either no government, indeed, which is anarchy; or else a government of such a character that will effectually govern a populace that will not govern themselves, which must be a despotism. It may be a despotism of

the majority, it may be a despotism of the minority, it may be a despotism of a few, or even two or three, or it may be a despotism of only one; but whether of the majority, or the minority, of only two or three, or of only one, it must be, and it will inevitably be, a despotism. And through all these gradations the Roman Government of the people went in its degeneracy.*SITI February 24, 1904, page 4.3*

The first of all elements in self-government is self-denial. The exclusion of self-indulgence is temperance in all things. This we find as a characteristic in the earliest government of the people of Rome. The next vital element in self-government is self-support. Self-support, equally with self-denial, is inseparable from self-government. This also was a characteristic of the earliest Roman Government of the people. Individual industry and frugality, therefore, are the essential elements in any system of practical self-government. And, as we have seen, the Roman people held in faithfulness both these essential elements of self-government. Their self-government was the greatest success, in every respect, of all human governments before the rise of that only other government of the people, the republic of the United States.*SITI February 24, 1904, page 4.4*

In such a government of the people, a government where each governs himself, the formal government easily becomes of that sort which is acknowledged to be the best, and which has been most aptly described in the sentence, “The best government is the one which does the least governing.” In such a case, the formal government exists, and is exercised solely for protection of the individual in his rights of life and property, while the individual governs and supports himself and the government. For, upon the principle that government is of the people, the formal government is a creation of the people. It is but a device, a piece of political machinery, framed and set up by the people, by which they would make themselves secure in the enjoyment of the inalienable rights which they all possessed as men capable of governing themselves, and exercising that capability in the actual government of themselves. So, with the system complete, it stands: Individual *government*, and collective *protection*. And since individual government, self-government, involves self-support, the complete

system stands: Self-*help* and governmental *protection*.*SITI February 24, 1904, page 4.5*

Assuming to Govern Other People.

Such was the system of the Roman Government of the people at the first, and by virtue of which it was the freest government, therefore the best government, and by which it grew to be the greatest government, then in the world. But when that nation assumed the prerogative of governing other people than themselves, and, to do this, repudiated for itself its own original and vital principle; and when into the national treasury there came from conquered provinces and plundered peoples immense wealth in great, rolling streams of gold; and when the more fortunate individuals multiplied their wealth in boundless measure, and the positions, powers, and favors of the government were absorbed by these, as well as boundless luxury indulged by them,—when all this passed steadily before the eyes of all, the inevitable result was that the great mass of the less fortunate, the ones solely dependent upon their daily labor, and the poor—these followed the example of the rich and luxurious ones, and abandoned self-government, and with self-government abandoned self-*help*, and *demanded governmental help*. But when the government was a government of the people, the demand by the *people* for governmental support was merely the advocacy of Socialism.*SITI February 24, 1904, page 4.6*

There was however at the first a condition, under cover of which governmental support could be pleaded without itself appearing to be socialistic. That condition was that the vast wealth of the public treasury was not gathered from the people by taxation; but came as tribute and by plunder from conquered nations. The plea and the campaign for governmental support was successful; not at first in having money or even provisions given direct to the people, but in the expenditure of the public money for the distribution of *land* to the people. Vast sums were thus spent. Then great numbers of people were, free of expense to themselves, placed upon well-improved lands. But this failed; because, when they were upon the land, they must support themselves by their own efforts, and they had all by far followed the example of the rich and luxurious, that

their own work on the lands that were given them would not supply the means which they required to keep up the rate of living which they must maintain. And, living beyond their means, they incurred debt, then had to borrow from the rich to pay their debt; and, in borrowing what they must have, they mortgaged their claim upon the land. Accordingly, it was but a comparatively short time before their lands were all gone, and they were again clamoring for governmental support. Then, in answer to these clamors, the same thing was done by the government again, and with the same result again. Then, again, the clamors arose; against the government did the same thing, with again the same result.*SITI February 24, 1904, page 4.7*

The Failure of Socialism.

When this had been followed in the same round several times, it became apparent to the public authority that such a course was practically useless. Also the beneficiaries were heartily tired of it, because it did not relieve them from the necessity of work with their hands in self-support. Therefore, the scheme was discontinued. But those who insisted upon governmental support did not cease the demands for governmental support. They next required that the government should establish public granaries from which the people should be supplied with grain at a merely nominal sum. It was argued that this would be in nowise different in principle from that which had already been done in the supplying of land. It could hardly be more expensive, and being much more direct, would be much less complicated. There were always plenty of demagogues to urge these claims of the populace, and so to lift themselves to popular favor and governmental place.*SITI February 24, 1904, page 4.8*

With the enthusiastic clapping of every pair of poor hand in Rome, a law was secured which decreed that public granaries should be established in Rome, to be filled and maintained at the cost of the State, and that from these the wheat should be sold to the poor citizens at a merely nominal price. This was practically governmental support of the populace, because the immediate “effect was to gather into the city a mob of needy, unemployed voters, living on the charity of the State, to crowd the circus, and to

clamor at the elections, available, no doubt, immediately to strengthen the hands of the popular tribune, but certain, in the long run, to sell themselves to those who could bid highest for their voices." And each voter could sell his vote for a sum sufficient to keep him constantly well supplied with provisions form the public granaries. Then, as the populace existed in practical idleness, the next thing was that the State must supply games and spectacles to fill the time of the idle crowd sufficiently to prevent mischievous designs that would threaten the government.*SITI February 24, 1904, page 4.9*

As before remarked, the open practise of Socialism could be avoided, so long as the public treasury was supplied with money from conquered nations; but when all the nations had been conquered, and the supply was not sufficient, then it was found that the scheme was absolutely socialistic in practice, as in the beginning it was in principle. For when the supply of money in the public treasury from conquered provinces proved insufficient, by public devices and decrees the needed sums were simply taken by confiscation from those who had money.*SITI February 24, 1904, page 4.10*

Conflicts between Capital and Labor.

But, while events were reaching this final point, other accompanying and strictly logical in which had gained a permanent hold upon the government, and, with this had carried it utterly away from government of the people. In the progress of this socialistic principle, there was a constant struggle between the rich and the poor, between capital and labor, between governmental order and anarchy. When the rich, or capital, held the power, the poor and laboring classes were oppressed. When the populace held the power, the rich were oppressed.*SITI February 24, 1904, page 133.1*

In this see-saw for the possession of power capital had the advantage, because the senate was always on the side of capital, and the senate was always in existence, and, therefore, in possession of power. Besides, owing to the fact that the elections were annual, the ascendancy of the people was but spasmodic at the best. When some leader, who could carry the multitude with

him, arose, the people would arise, and carry everything before them. But when the particular occasion was passed, or the leader fallen, the people would drop back into the old, easy way. The elections were never without riot, but the senate would gradually regain all its former power, which it would use still more oppressively in revenge for the checks which had been put upon it, and the insults which it had received when the populace was in power.*SITI February 24, 1904, page 133.2*

Despotism.

Thus, when the populace was in power, it was a despotism of the majority; and when the senatorial party was in power, it was a despotism of the minority. Yet, it must in justice be observed that the despotism of the senatorial party, the party of property, was not so great as was the despotism of the majority. And in justice it must also be admitted that the violence and excesses in defiance of law and order, of the populace, whether in power or out, compelled despotism on the part of the government. For instance: The senate absolutely abolished the trades-union; but to this the senate was driven by the fact that, tho these unions had been originally formed only for mutual benefit, yet in the times which we are now considering they had become nothing but political clubs, and had become so dangerous to property and even to life, that, for the security of both property and life, it was essential that they should be absolutely abolished. And this but illustrates the truth that, tho the government was a despotism, whether the majority (the populace) or the minority (the senatorial party) was in power; yet, the despotism of the minority was, in a degree, less heavy than was that of the majority; for the majority, *possessing nothing*, had no kind of respect, or any consideration, whatever, for the rights of property. All that they cared for was to get what they could. With the populace the chief consideration was how to get more, and whatever means they could employ for this purpose was to them perfectly proper. On the other hand, the senatorial party was preeminently the party of property. Therefore, even their own instincts of self-preservation required of them that they should have respect to the rights of property. And this principle also acted as a check on the temper and despotism of that party. Yet, with this exception, the minority could no more be trusted than could the

majority.*SITI February 24, 1904, page 133.3*

Extra-constitutional Power

Finally the contention between these two parties became so continuous and so violent that, for the very existence of society, there had to be created a power which would be a check on both; and, under the circumstances, upon the principle of government of the people, even extra-governmental. Under the circumstances of the alternate despotism of the majority and of the minority, it was essential that there should be organized a power which should be constantly active, and so balance the power of the senate, and hold in check its despotic tendencies, and also be able to hold in check the despotic sway of the majority. Already it had appeared more than once that this power lay in the veterans of the triumphant, but disbanded, armies; but it was impossible, at the first, to rule openly by the power of the army. And since this feature must be shaded, the logic of the situation was that a coalition should in some way be formed, representing the contending parties, with the understanding that it could depend upon the army for support. And the logic of the situation was met by the formation, B. C. 60, of*SITI February 24, 1904, page 133.4*

A Triumvirate,

representing both capital and labor, and including the army.*SITI February 24, 1904, page 133.5*

Cesar was the idol of the populace, and had the confidence of the trades-union, which, after having been abolished by the senate, were fully restored when, in the turn of the political wheel, the populace held governmental power. Crassus was the riches individual in the Roman world, and he represented the combinations of capital, the farmers of the taxes, and the moneyed class, generally, who were not of the nobility. Pompey, one of the mightiest leaders of her armies that Rome had yet known, was the idol of the soldiers, who, tho not at the moment organized in legions with arms in their hands, were, nevertheless, a mighty political power; and, if necessity should demand, could be made, in a day, a

mighty military power.*SITI February 24, 1904, page 133.6*

These three men, representing labor, capital, and the soldiery, covenanted together “that no proceedings should be allowed to take place in the commonwealth without the consent of each of the three contracting parties. United, they constituted a power beyond all the resources of the commonwealth to cope with.” Thus the first triumvirate became an accomplished fact. And, tho there were a few expiring struggles, the power of the Roman senate, and also of the Roman people, was at that moment virtually gone forever. Government of the people had been utterly wasted, and government was now merged in three individuals, with one controlling mind among the three, and that mind the mind of Julius Cesar.*SITI February 24, 1904, page 133.7*

But the government did not long remain in this form. Crassus, in an expedition against the Parthians, was slain, and, instead of the triumvirate being preserved by the selection of another in the place of Crassus, the two that remained, separated, and the only question and the contest was as to which of these two should alone be the government. The senate stood with Pompey, the populace supported Cesar, the army was divided, the more powerful part supporting Cesar. Civil war followed, in which Cesar was everywhere successful. Pompey was defeated and slain, and Cesar stood alone as head of the Roman world, himself alone the government. Not only was*SITI February 24, 1904, page 133.8*

Government of the People Gone,

not only was government of the classes gone, not only was government of a few gone—all government was gone but government by *one*.*SITI February 24, 1904, page 133.9*

The senate, seeing what had come, formed a conspiracy “to save the republic” in the destruction of the government by the assassination of him who, by the direct logic of affairs, was alone the government. For affairs had reached that point in the Roman State where a one-man power was inevitable. And, tho to avoid this the senate had killed the one man who was that power, and the one man who, of all the Roman nation, was most capable of exercising

that power, the reality and permanency of a one-man power, and that by one worse than he, was only the more hastened by the very means which they had employed for the purpose of preventing it. This they themselves realized, as soon as they awoke from the dream in which they had done the desperate deed. Cicero exactly defined the situation, and gave a perfect outline of the whole history of the times, when, shortly after the time of the murder of Cesar, he bitterly exclaimed: “We have killed the king; but the kingdom is with us still. We have taken away the tyrant; the tyranny survives.” That tyranny survived in the breast of every man in Rome; and the only question was, which one should be the tyrant to such a degree that he could dominate the tyranny of all the others.*SITI February 24, 1904, page 133.10*

This was very soon decided; for, immediately upon the murder of Cesar, a second triumvirate was formed—Mark Antony; Cesar’s general of cavalry, who was at the head of his troops. This was, however, a mere shuffle on the part of the two principals, Antony and Octavius, to gain time and get their bearings. And as soon as this was done, Lepidus was eliminated, and the sole question and contest was repeated as to which of these *two* men should be the *one* man, who should be the Roman Government. Again there was war; Octavius was successful; Antony, with Cleopatra, committed suicide; and now, just thirteen and one-half years after the murder of Cesar, again, and this time in permanency, *one man* was the Roman Government, and that *one man* a man who could not govern himself; and that government a furious and crushing despotism, only a single degree removed from sheer anarchy. And such it remained, with only slight amelioration, until it sunk in annihilating ruin.*SITI February 24, 1904, page 133.11*

March 2, 1904

"History of Government. IX. Ecclesiastical Government of Rome" The Signs of the Times 30, 9, pp. 4, 5.

IX. ECCLESIASTICAL GOVERNMENT OF ROME

WHEN Rome perished every form of government and every device as to government had been tried, and had failed, all but one; that one form, that remaining device was government wholly by the church—ecclesiastical government. The last stage of the Roman Government had been a government in which the church was united with the State, in which the church worked hand in hand with the State, and traded church support for State favors. But the *State*, not the church; the *emperor*, not the bishop; was the ruling power.*SITI March 2, 1904, page 4.1*

The bishops had promised to the imperial power, and even to themselves, that that system should be the very kingdom of God come on earth. But that bow of promise was most rudely dispelled when it was found that ruin rode swiftly in very element, and from every direction. Yet, in the face of all this, the bishops would not acknowledge themselves mistaken, except in the matter of time and order. They still insisted that they were right as to the coming and the reign of the kingdom and city of God; but that there must be a cleansing and an overturning that would clearly give to the church alone full and undisputed sway. For this the church of Rome aspired and conspired to take to herself the power and the dominion over the earth, and demonstrate that the perfection of government on earth was the church of Rome. The ruling power in this church was the bishopric of Rome, and the only thing contemplated by Rome's prelates was that this new order of things, this new form of government in the world, would be, in substance and vital principle, only the government of Rome continued. Through Rome, cleansed by the divine judgments, ruined, revivified, and glorified by the divine presence, benediction would come to bless the earth with perfect peace. Thus would original Rome reach its true goal, and its original purpose in the world be truly fulfilled.*SITI March 2, 1904, page 4.2*

Leo the Great, Bishop of Rome (440-461), lived and exercised his bishopric in the very midst of the whirl of events that brought ruin to the Roman Empire. And it was he who conceived and prophesied this grand future for the church of Rome. He declared that the former Rome was but the promise of the latter Rome; that the glories of the former were to be reproduced in Catholic Rome; that Romulus and Remus were but the precursors of Peter and Paul, and the successors of Romulus, therefore the precursors of the successors of Peter, and that as the former Rome had ruled the world, so the latter, by the see of the holy blessed Peter, as head of the world, would dominate the earth.*SITI March 2, 1904, page 4.3*

This conception was never lost by the Papacy. And when, only fifteen years afterward, the Roman Empire had in itself perished, and only the Papacy survived the ruin and firmly held place and power in Rome, this conception was only the more strongly and with the more certitude held and asserted.*SITI March 2, 1904, page 4.4*

This conception was also intentionally and systematically developed. The Scriptures were industriously studied and ingeniously perverted to maintain it. By a perverse application of the Levitical system of the Old Testament, the authority and eternity of the Roman priesthood was established; and by perverse deductions "from the New Testament, the authority and eternity of Rome herself was established." First, taking the ground that *she* was the only true continuation of original Rome, upon that the Papacy took the ground that wherever the New Testament cited or referred to the authority of original Rome, *she* was meant, because she was the only true continuation of original Rome. Accordingly, where the New Testament enjoins submission to the powers that be, or obedience to governors, it means the Papacy, because the only power and the only governors that then were, were Roman. "Every passage was seized on where submission to the powers that be is enjoined; every instance cited where obedience had actually been rendered to the imperial officials; special emphasis being laid on the sanction which Christ Himself had given to Roman dominion by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Cesar, by saying to Pilate: 'Thou couldst have no power at all against Me except it were given thee

from above.'"—*Bryce*. And since Christ had recognized the authority of Pilate, who was but the representative of Rome, who should dare to disregard the authority of the Papacy, the true continuation of that authority to which even the Lord from heaven had submitted?*SITI March 2, 1904, page 4.5*

Sustained by Forgery.

The power that was usurped by the church and her popes upon these perversions of Scrip- ture, was finally confirmed by a specific and downright forgery. This "most stupendous of all the medieval forgeries" consisted of "The Imperial Edict of Donation," or "The Donation of Constantine." "Itself a portentous falsehood, it is the most unimpeachable evidence of the thoughts and beliefs of the priesthood which framed it." It proceeds to tell how that Constantine the Great, having been cured of leprosy by the prayers of Sylvester, bishop of Rome, resolved, as a reward of gratitude, that he would forsake Rome, and found a new capital, "lest the continuance of the secular government should cramp the freedom of the spiritual." It declares that "Constantine found Bishop Sylvester in one of the monasteries on Mount Soracte, and, having mounted him on a mule, he took hold of his bridle rein, and, walking all the way, the emperor conducted Sylvester to Rome, and placed him on the papal throne." Then the forgery makes Constantine decree as follows:—*SITI March 2, 1904, page 4.6*

We attribute to the see of Peter, all the dignity, all the glory, all the authority, of the imperial power. Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on earth; we give him our crown, our miter, our diadem, and all our imperial vestments; we transfer to him the imperial dignity. We bestow on the holy pontiff in free gift the city of Rome, and all the western cities in Italy. To cede precedence to him, we divest ourselves to our authority over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, inasmuch as it is not proper that an earthly emperor should preserve the least authority where God hath established the head of His religion.*SITI March 2, 1904, page 149.1*

It was strictly in the exercise of this power, exercised by Leo the

Great, and systematized by his successors, that the Papacy exercised the prerogative of restoring and re-establishing the Roman Empire, in the proclaiming and crowning of Charlemagne as emperor, and Augustus; and then of asserting supreme power over emperor, empire, and all, and using this as the means by which she herself would attain to this supreme height of worldly ambition and priestly arrogance; where she herself would assure entirely to herself all the power and prerogative of that enormous assumption, and, "arrayed with sword and crown and scepter," in the sight of the assembled multitude, would shout, "There is no other Cesar, nor king, nor emperor, than I, the sovereign pontiff, and the successor of the apostles."*SITI March 2, 1904, page 149.2*

One of the bases of her claim of right to rule the world was that she was the sole embodiment on earth of the principles of the Prince of Peace, and that the bishop of Rome was the very vicegerent of the person of the Prince of Peace, and, therefore, she would assure the reign of peace to the full extent of her recognized dominion. But the fact proved that at every step of the way in her climbing to that pinnacle of world power, and in maintaining herself there, she kept kingdoms and nations, and even all Europe, and beyond, in a constant turmoil of war and anarchy. And in order to save their own kingdoms from sheer anarchy, and to preserve even society itself from annihilation by the anarchism of the Papacy, the heads of the nations of Europe, the secular powers, were compelled to assemble in a general council, specifically "for the reformation of the church *in its head* and *members;*" at which council they took her down from her high throne of universal supremacy, and seated her upon a stool of submission and subjection. In complete and horrible measure there had been demonstrated to all the world that the essence of the Papacy and the ultimate of her rule is only *anarchy*.*SITI March 2, 1904, page 149.3*

Such was the result to the nations of Europe, and to Europe as a whole, with respect to government itself. But the real dominion claimed by the Papacy is of the heart and life—the *soul*—of man. As essential to the proper demonstration of this dominion, she claims that the temporal power of the world must be absolutely subject to her will; that power she had surely gained, and the universality of her rule had been recognized, so that she had a fair,

free, and open field to demonstrate exactly what she would do. And as respected the temporal power, and even her own power in government, the result was only anarchy.*SITI March 2, 1904, page 149.4*

Speculation in Crime.

And the result of her rule in her own peculiar claim of dominion over the soul of man, demonstrated universally in her dominion over those who were become her own, and who acknowledge themselves her own—in this dominion, the result was in nowise different from that in the other. Her whole power to the full extent of her recognized dominion was devoted to the seducing, and even the compelling, of mankind to sin. She actually speculated in human corruption. Pope John XXII., regularly listed, and set a tax upon, the sins of men. The list of taxes drawn up by John XXII., as levied upon the licentious practises of ecclesiastics, priests, nuns, and the laity; on murder and other enormities, as well as lesser crimes and breaches of monastic rules and church requirements; is sufficient to cover almost every sin that mankind could commit. Yet, all these sins were regularly taxed at a certain rate, down to the single “sou” (cent), and even to the “denier.” So that it is literally true that no inconsiderable portion of the revenues of the Papacy were derived from a regularly assessed tax upon the sins of men. Well did the abbot of Usperg exclaim:—*SITI March 2, 1904, page 149.5*

O Vatican, rejoice now, all treasuries are open to thee; thou canst draw in with full hands! Rejoice in the crimes of the children of men, since thy wealth depends on their abandonment and iniquity! Urge on to debauchery, excite to rape, incest, even parricide; for, the greater the crime, the more gold will it bring thee. Rejoice thou! Shout forth songs of gladness! Now the human race is subjected to thy laws! Now thou reignest through depravity of morals and the inundation of ignoble thoughts. The children of men can now commit with impunity every crime, since they know that thou wilt absolve them for a little gold. Provided he brings thee gold, let him be soiled with blood and lust; thou wilt open the kingdom of heaven to debauchees, Sodomites, assassins, parricides. What do I say? Thou wilt sell God Himself for gold!*SITI March 2, 1904, page 149.6*

March 9, 1904

“History of Government. Departure from True Principle” The Signs of the Times 30, 10, pp. 4, 5.

DEPARTURE FROM TRUE PRINCIPLE.

WHEN Rome had perished, every form of government had been tried but *one*—the Papacy; for the Roman Government was diverse from all that were before it. *Daniel 7:19, 23*. When the middle ages were past, *every* form, even that *one*, had been tried; for the papal government was diverse from all. *Daniel 7:24*. And that one not only failed, as had all before it, but proved itself a greater curse than had all before it.*SITI March 9, 1904, page 4.1*

Except in Britain alone, the new nations that planted themselves upon the ruin of the Roman Empire, being burdened with the incubus of the Papacy, never had fair chance to develop government upon the basis of their own native, free principles; but were borne down, perverted, and corrupted by the influence and power of the Papacy. The feudal system, the worst form of things ever established in civil affairs, was nothing else than the system of the Papal Church, adapted and applied apart from the actual machinery of the church.*SITI March 9, 1904, page 4.2*

In Britain every Roman influence was swept away before the Anglo-Saxon, who made Britain England. A hundred and fifty years after the Anglo-Saxons entered Britain, the Catholic Church was also planted there by the invasion of Augustine and his accompanying monks; but the papal system never gained a foothold in England, and was never recognized there except for the little moment when King John surrendered himself and the kingdom to the pope as supreme. And even this act of recognition of the papal system complete in England, only the more swiftly and the more certainly excluded it forever. For that surrender by John of England to the Papacy immediately drew forth Magna Charta and its long train of resultant free institutions, of which the Constitution of the United States was not by any means the least important development.*SITI March 9, 1904, page 4.3*

Through all these changes of all of these nations after the fall of Rome, *kingdoms* were invariably the form of government, and kingdoms expanded into empire, tho every kingdom or empire was in subjection to the Papacy. But when the American nation arose, kings and all principles of kingship were utterly repudiated; the freedom, the right, and the capability of the people to govern themselves was again asserted. And when government of the people was formally established in the adoption of the Constitution of the United States, it was in repudiation not only of kings and all principles of kingship, but also of popes and all principles of Papacy. The State was established as a government of self-government people; a government of the people, by the people, and for the people. It was such a government separated and held by the Constitution entirely apart from the church, or from any connection with the church, or any recognition of the church, or even of *religion* in the abstract.*SITI March 9, 1904, page 4.4*

The churches were left perfectly free to go their own way; to organize and govern themselves, and conduct their own affairs as they might choose. The State held to itself the principle of utter separation from any Church or religion, and upon that principle would conduct all the affairs of the State. These two bodies, the Church and the State, abiding by natural and essential principle in totally distinct realms, occupied each its distinctive realm. And so in this new and final nation, the system of the church was a church without a pope, and the system of State was the State without a king; the Church and the State each absolutely independent of the other, and each entirely separated from the other. *SITI March 9, 1904, page 4.5*

This was indeed "a new order of things," [1]Inscription on the Great Seal of the United States. and it was equally the correct and the divine order of things. And those who established it thus did so entirely out of respect to the divine order of things, as to the government of the church on earth. they did it out of respect entirely to the principles of "the Holy Author of our religion," and "upon the principles upon which the Gospel was first propagated, and the reformation from popery carried on." And so they established this new nation upon

right principles for the State, that it should be a light and a guide to all the nations in the way of individual liberty and of free and happy government; and also upon the right principles for the Church leaving her free in her own realm to be joined only to her own true Lord, to Him alone as her true head and guide, that she should be indeed the light of the world. *SITI March 9, 1904, page 4.6*

Thus, at last, was attained the form of perfect earthly government. And all that was needed in order that this nation should forever lead the world was that the people composing the nation should hold themselves *in practise*, in strict allegiance to the principles upon which the nation was founded. And while this was done, this nation was distinctly the leading nation of the world; that is, the nation was truly leading the world toward right principles, away fom the corrupt and the corrupting influence of the Papacy. But in the latest years these principles have not been adhered to either by the Church or by the State in this nation. The churches, combining their strength and influence, have sought to unite themselves to the State; and in direct violation of the fundamental principles of the Reformation and of Christianity, it *has* sought "by force to enter into the office of another," to transfer worldly government, and "to prescribe laws to the magistrate touching the form of the State." *SITI March 9, 1904, page 4.7*

On the other hand, the people of the State have not been loyal to the principles of the State in the United States. The fundamental principle of State in this government is government of the people—self-government: the government deriving its just powers form the consent of the governed. The *people* have not continued to govern themselves; and the *government* has repudiated government by the consent of the governed, and has espoused government by the consent of "some of the governed," which, in principle, is merely government of the few, and in logic and in practise, presently, government by one, or a one-man power. *SITI March 9, 1904, page 4.8*

And with fundamental principles and original practise of this nation abandoned on the part of both the Church and the State, it is literally impossible that there can be any other result than that there shall be here repeated the history of that other degenerate

government of the people which developed the one-man power in the Roman State; and that other apostate church which developed the one-man power in the church, dominating the world. And to-day this nation has gone so far in this direction, and the inevitable course further is so clearly defined, that all that any one needs to do to understand the subject even in detail, is merely to be acquainted with the history as it actually occurred in that degenerate Roman Government of the people, and of that apostate church, which drew life and supremacy from the destruction and ruin of that degenerate government of the people.*SITI March 9, 1904, page 4.9*

Not Self-Governing.

To-day, in the United States, the people are not a self-governing people. They do not govern themselves either in private or public life. Intemperance, absence of self-government in individual life, possesses and absolutely controls the individual life of the vast majority of the people of the United States, and is constantly increasing at a fearful rate. In the business or commercial life of the people of the United States the people do not govern themselves. They are absolutely governed either by the trusts or by the unions, or by both. In the field of labor and employment, the people of the United States of all people, do not govern themselves. Almost wholly, they are governed as to their employment, their wages, and almost in their very buying and selling, by the trades-union. In political life the people of the United States do not govern themselves, and the government is not of the people. The people are governed by “the party” and “the machine,” and these, in turn, are controlled by the political “bosses.”*SITI March 9, 1904, page 4.10*

History Repeats Itself.

Here is the same old desperate struggle between capital and labor; here also is the same old longing and grasping for governmental support, which, under whatever pretense it may be urged, is merely socialism. And, indeed, here it is advocated as socialism direct and by name. And just as the advocacy of governmental support means only socialism, so also the advocacy or socialism means only

anarchy. In some instances here it is advocated under the would-be-saving title of “Christian socialism.” And in the advocacy of it in all its phases, the words of Christ are readily grasped and enthusiastically rung in as an expression of the principles of socialism.*SITI March 9, 1904, page 165.1*

There are, however, a number of serious considerations which absolutely preclude this socialism from ever being in any sense Christianity. One is that the words and principles of Christ are absolutely meaningless in the mouths, the plans, or the devices, of those who do not believe at all in Jesus; and even tho there be some believers in Jesus who are mistakenly advocating socialism, yet, the overwhelming mass of those who advocate socialism are those who have no regard for the truth, or the faith, or the principles of Christ. And this fact alone absolutely vitiates all possibility of any virtue ever accruing to socialism from the words or principles of Jesus, tho they be quoted and advocated in every speech and on every page. The defect is not in the words or the principles of Jesus; the defect is in the people who quote these words and principles and urge them for a wrong purpose.*SITI March 9, 1904, page 165.2*

It is the same old story of Sinai: there God gave His own divine truths in words spoken direct from heaven. The people adopted them and declared that, “All that the Lord hath spoken will we do, and be obedient.” But the people adopted them in the wrong way, and for wrong purposes: “Wherefore, finding fault *with them*, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, which My covenant they break.” *Hebrews 8:8, 9*; *Jeremiah 31:31, 32*. The fault was not on the part of the Lord, nor was it in the words or the principles announced in the covenant on His part; the fault was in the people. They went about it to do some great thing themselves and make a great change and reform in the world. They failed, as all others must fail, who attempt to use the divine principles without supreme guidance and control of the divine Spirit through the divine and abiding faith of Christ Jesus, the Saviour and Sanctifier of the soul. They failed, as all others must fail, who

attempt to use the divine principles for worldly or selfish purposes, for any other than divine purposes, according to the divine will, under the supreme guidance and control of the divine spirit.*SITI March 9, 1904, page 165.3*

(*To be continued*.)

March 16, 1904

“History of Government. Departure from Principle. (Concluded.)” The Signs of the Times 30, 11, pp. 4, 5.

DEPARTURE FROM PRINCIPLE

(*Concluded*).

IT is true that the people of the earliest church brought their belongings and put them into a common fund, and “had all things common.” And this is cited by the advocates of socialism as the true example, and assurance that socialism is the true order in government and society on earth. But in this deduction in behalf of socialism, the most important elements, indeed the strictly vital elements, are all left out. It is true that at that time the church had all things in common, and no one said that aught that he had was his own. But that was the *church*, not the State, nor society, as such; and it was the church *immediately after Pentecost*, when “all were filled with the Holy Ghost.” And not all who cite this in advocacy of socialism are thus filled with the Holy Ghost. Another item in that action of the early church is that the matter of having all things common was altogether and absolutely *voluntary* on the part of every one of those who were in it. While in the socialism proposed, it is intended to conduct a political campaign, and get a majority vote, and then have this majority compel by force all to have all things common. But the thing can never be accomplished by force, nor by any political or any other worldly scheme.*SITI March 16, 1904, page 4.1*

Another vital element, which in this socialism is ignored, is that the Holy Spirit reigned so completely there that those who were the leaders had, by that divine Spirit, the faculty of detecting those who would use the system for merely selfish purposes, as the means of sponging, while in the system of socialism, as now advocated for the United States, this power is entirely lacking. And without that element, every scheme of having all things common will surely fail; for it is perfectly certain that there never can be given perfect assurances that amongst these advocates of socialism there are, and ever will be, absolutely none actuated by the motives that

characterized Ananias and Sapphira.*SITI March 16, 1904, page 4.2*

These items demonstrate that no scheme of having all things common, whether it be distinct socialism or what not, whether in the church or in the world, ever can be true, or ever can be successful; into which all composing it do not enter individually, of their own free choice; in which all who compose it are not entirely free from selfishness; in which every one in it is not filled with the Holy Ghost, as the consequence of having personal faith in Jesus Christ as the Saviour from sin; in which all are not absolutely subject to the control and guidance of the Holy Spirit; and in which the Holy Spirit does not preside to such a degree as absolutely to guard the community from all selfishness and all hypocrisy.*SITI March 16, 1904, page 4.3*

Nevertheless, there can be no doubt that this mistaken system of socialism will continue to be advocated; and will even be advocated as “Christian” socialism. It is also scarcely to be doubted that, at least to some extent, the scheme will be made effective in governmental affairs. But to whatever degree the thing shall be made effective, it will prove itself only that much of an element in the hastening of the anarchy, which is the only logic of the socialistic proposition from the beginning.*SITI March 16, 1904, page 4.4*

Government of the people, both in the individual life and in the public life, is so far gone that, in every phase of the public life, government is of a few. The contest between capital and labor has reach the point where it is truly a contest as to which shall control the formal governmental machinery to the disadvantage of the other. This contest is as certain to grow as that day and night continue. And as it grows, confusion and uncertainty will only the more grow, and expedients of government will certainly have to be resorted to as means of balancing issues and preserving order. And, at the rate that things have been going lately, it will be but a little while before*SITI March 16, 1904, page 4.5*

A Triumvirate

will be the surest expedient of the balancing of issues. For at the

point at which things almost stand to-day, the chief representative of capital, and the chief representative of labor, and the chief political manager of whatever national party should be in power, by agreeing together, could decree that nothing should be done in the commonwealth without the consent of each of the three; and such a triumvirate would form a power as complete and beyond any other combinations to resist, as was that of the triumvirate of Pompey, Crassus, and Cesar.*SITI March 16, 1904, page 4.6*

And while events have reached this pass, and are fast hastening to a crisis. Of which some such expedient can be the only salvation,—while all this is occurrent on the part of the State, the religious power (and that the power of the Papacy, flattered and favored by apostate Protestantism) is striding at even greater pace to position of supremacy at Washington, and, from this, the supremacy of the world. For, of all the elements that are working to-day to exalt the Papacy once more to world supremacy, there are none so potent, none so sure, and none so rapid, as the influence of the United States. And with that supremacy there comes also *the persecution and the anarchy* that are the inevitable accompaniments of undisputed papal power. But this time, thank the Lord,*SITI March 16, 1904, page 4.7*

Her Reign Will Be Short,

for the Scriptures point out that the period allowed her in this thing is the shortest of all the prophetic periods named by inspiration —"one hour." Her power over the kingdoms of the earth is received for but "one hour," and in "one hour" her judgment comes. In "one hour" all her wealth and glory vanish. And then that mighty angel takes up a stone like a great millstone, and throws it into the sea, saying: "So shall Babylon, the great city, be violently overthrown, never more to be seen. No more shall the music of harpers, minstrels, fluteplayers, or trumpeters be heard in you; no more shall any worker, skilled in any art, be found in you; no more shall the sound of the mill be heard in you; no more shall the light of a lamp shine in you; no more shall the voices of bridegroom and bride be heard in you. Your merchants were the great men of the earth, for all the nations were deceived by your magical charms. Yes, and in her was to be found the blood of the prophets and of Christ's

people, and of all who have been put to death upon earth." *Revelation 18:21-24* (Twentieth Cent. Version).*SITI March 16, 1904, page 4.8*

And then there will be heard that loud voice of a great throng in heaven, saying: "Praise the Lord! To our God belongs salvation, glory, and power, for true and just are His judgments. For He passed judgment on the great prostitute, who was corrupting the earth by her licentiousness, and He took vengeance upon her for the blood of His servants." And again the voices cried, "Praise the Lord!"*SITI March 16, 1904, page 4.9*

Then when the earth shall have been cleansed with fire from on high, He who sits on the throne, says, "Behold, I make all things new," and, "It is done." Then comes the kingdom of God indeed, in all its beauty, glory, and power, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him." "And the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." *SITI March 16, 1904, page 4.10*

NOTE.—After the foregoing article was written, the annual congress of the German Socialists was held at Dresden, Germany, Sept. 14, 1903. The following passage from the brief report of the proceedings the very first day and at only the second meeting of the congress is strongly illustrative and confirmatory of the points made in the article as it relates to that subject:—*SITI March 16, 1904, page 4.11*

Gaylor Wilshire, in the name of the societies of the United States, congratulated the Republican Social Democrats of Germany on their "marvelous organization, and still more marvelous electoral triumphs." Wilshire said the antagonism of capital and labor was assuming in the United States for us more acute than in Europe," owing mainly to the developments of the trusts." The crisis in the existing capitalistic system, he asserted, would be precipitated first in the great trans-Atlantic republic, and would spread thence to Europe, "leading to the universal dominion of Social

Democracy."*SITI March 16, 1904, page 4.12*

A stormy discussion took place at the afternoon session of the congress, due to a resolution of the executive council, prohibiting the literary members of the socialist party from contributing articles to non-socialistic papers.*SITI March 16, 1904, page 4.13*

The resolution was mainly directed against the so-called academicians, who claim the place of honor in the party by virtue of their learning, while gaining their livelihood by writing for newpapers antagonistic to the socialistic movement.*SITI March 16, 1904, page 4.14*

Angry recriminations were indulged in, and at one time violent scenes appeared to be imminent.*SITI March 16, 1904, page 4.15*

"It is an untruth," shouted Herr Bebel in a frenzied rage, to Heinrich Braun, who was engaged in proving that even the classic leaders of Social Democracy were guilty of this.*SITI March 16, 1904, page 4.16*

Herr Singer, the president of the congress, stopped Herr Nenel, and asked the members to preserve their dignity and refrain from behaving like schoolboys. Herr Bebel, who was much excited, demanded to know whom the president meant.*SITI March 16, 1904, page 4.17*

Later there were lively passages at arms between Herr Babel and Herr Voltmar. Finally the debate was adjourned until to-morrow.*SITI March 16, 1904, page 4.18*

When such a crowd as that get governmental power and control of all property, their attempt to have "all things common" will be a good deal farther from peace and harmony than was this meeting of Sept. 1, 1903. To any sober-minded person the mere contemplation of the prospect thus presented is surely sufficient to demonstrate that socialism successful will develop nothing short of sheer anarchy.*SITI March 16, 1904, page 4.19*

A. T. J.

NOTE 2.—After the foregoing article was written, the American Bar Association held its annual session for 1903; and the report of its committee on trusts contains the remarkable forecast of a one-man power, of how near it may be, and what it can be when it comes: —*SITI March 16, 1904, page 4.20*

The modern combination's primary object is to control trade and commerce in plain articles of production and substitute a more or less perfect monopoly in place of a more or less free competition. It *changes entirely* the *basic principle* of commercial relation between man and man, and if they are to continue to grow and develop in the future, as in the past, will render necessary most important changes on the principles of our commercial laws. Combination as an economic force, is fast coming to take the place of competition. The producers are combining, the transportation companies are containing, trades-union are combining; workmen, as well as employers, are combining; everything seems to be coming into some form of combination, and everybody seems to be a combiner. The competition that still remains is fast disappearing. Workmen are refusing to compete for jobs. Labor unions are enlarging the spheres of their activity and extending their operations.*SITI March 16, 1904, page 4.21*

The union of the employers is still stronger and more far-reaching than the union of workmen. We are now having combinations of combinations. The United States Steel Corporation is a combination of a dozen theretofore competing producers, who themselves were combinations of still other producers, and these, in turn, often combinations of still others. To have them back to their beginning is like discovering all the multitude of sources that go to make up the volume of the swollen Mississippi.*SITI March 16, 1904, page 165.1*

The ambition of the shipping trust, perhaps the pet project of the great American combiner, has been to control all the ships that sail the ocean. A hundred years ago there were hardly two ships owned by the same individual or corporation, and even fifty years ago there was scarcely a ship owner, individual or corporation, that owned a half dozen ships. No one knows but that *within the next ten years* a greater man than J. P. Morgan will arise, who will combine into *one* organization *all the industries of the land*, so that the workman who

works for wages can find but *one possible employer*, and the purchaser of wares can find but *one possible seller*. The steps toward the formation of *one universal industrial corporation*, which shall crowd out all other corporations and assume to itself all the industries of the land have already been *more than half taken*. It is *not so far to go* from *now to that end*, as we *had to go* to reach *the present condition*.*SITI March 16, 1904, page 165.2*

And when that point shall have been reached, the event will bring the sure fulfilment of *Revelation 13:16, 17*. So true is it that the best view of the signs of the times is presented in the daily march of events.*SITI March 16, 1904, page 165.3*

A. T. J.

March 23, 1904

"History of Government. The End of Earthly Human Government. (Concluded.)" The Signs of the Times 30, 12, pp. 4, 5.

THE END OF EARTHLY HUMAN GOVERNMENT.

(*Concluded*).

WE have now reviewed the history of government on earth. We have seen that every kind of government has been tried, and in every instance has developed unbearable despotism toward men, and blasphemous assumption toward God. In every instance also the government has failed and fallen to ruin—except the ones now existing on earth; and these, founded and considered upon the identical principles of these which have perished, must inevitably *and shortly* perish. And this the more shortly and more certainly by the fact that, whereas in every instance in former ages, when governments had reached the breaking point, there were new peoples to arise and perpetuate government in their places; *now* there are absolutely no new peoples anywhere on earth to take the places of these, and perpetuate government when the ones now existing shall have reached the inevitable breaking point, as have all before them. And this consideration alone makes it certain that when the governments now existing do reach that inevitable breaking point, the only result that there can be, will be the actual ending of all earthly human government. And that this inevitable breaking point is to-day very near, and is hastening greatly in the experience of the present governments of earth, is plain. This very consideration is perplexing the world's rulers to-day. And there can be no other end to these things than the end of all earthly human government.*SITI March 23, 1904, page 4.1*

But that will not be the end of *government*, thank the Lord! It will not be the end of even earthly government. It will be only, as expressed, the end of earthly human government. For God lives, and He is Governor amongst the nations. And when that crisis comes, which is now imminent, He will take to Himself His own great power, and will reign. Sin has almost finished its course upon earth; the solution of the problem of iniquity is in its last stage; and,

presently, "*in the days of these kings*, shall the God of heaven set up a kingdom which shall never be destroyed, and which shall not be left to other people, but which shall break in pieces and consume all these kingdoms, and it shall stand forever."*SITI March 23, 1904, page 4.2*

The universal failure of all earthly human government is no proof at all of the failure of all government; for in this history of government on the earth, we have seen that the universal cause of the failure of government has been*SITI March 23, 1904, page 4.3*

The Failure of Individual Self-government

We have also found that the universal cause of the failure of individual self-government has been the attempt at self-government *without God*, and the universal and inevitable failure of every attempt at self-government without God lies simply in the fact of *sin*. It was sin in the first place that originated any such attempt; and it is sin which, ever since, has frustrated and will ever frustrate every such attempt.*SITI March 23, 1904, page 4.4*

Sin has enslaved every soul on earth. There is power in sin to enslave and to reign over man, and even against his wish, impelling him to wrong. And man, being thus enslaved to sin and reigned over in power by sin, simply can not possibly truly govern himself. The power of sin must be broken and the enslaved captive freed, before it is possible for him truly to govern himself.*SITI March 23, 1904, page 4.5*

And the power of sin can be broken. The enslaved captive can be freed. For Jesus Christ, the Lord, has met both sin and its author on their own territory, and in the very citadel of their own kingdom, has conquered and has completely broken their power; has openly triumphed over them; and leads in His triumphant train every soul who chooses this only true way of freedom.*SITI March 23, 1904, page 4.6*

And this whole story of the impossibility of human self-government, except by the breaking of the power and the reign of sin by and through Christ Jesus, the Lord, is told in a single passage and few

words in the Scriptures. And here is the story:—*SITI March 23, 1904, page 4.7*

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is *no more I* that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the *good* that I *would* I *do not;* but the *evil* which I *would not*, that *I do*. Now if *I do* that I *would not*, it is *no more I* that *do it*, but *sin* that *dwelleth in me*. I find then *a law*, that, *when I would do good*, evil is *present with me*. For I delight in the law of God after the inward man; but I see *another law* in *my members*, *warring* against the law of my mind, and *bringing me into captivity* to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? *I thank God through Jesus Christ our Lord*... Therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus *hath made me free* from the law of sin and death." *Romans 7:14-25, 81, 2*.*SITI March 23, 1904, page 4.8*

And *this free man*, *the Christian* free in Christ, free in God, which is the place and the way of the only true freedom, exercising self-government with God, and in God, is*SITI March 23, 1904, page 4.9*

The Manifestation on Earth of True Government

And that true government *is not human;* it is *divine*-human; for *divinity* is the only source of true self-government. The only person in the universe who, of Himself, can in all things truly and perfectly govern Himself, *is God*. Self-government, therefore, is in truth but an attribute of God. Therefore, divinity is the only source of self-government; and it is impossible for any creature in the universe to govern himself except as he is allied to divinity; except as he is made partaker of the divine nature. And he who is made partaker of the divine nature has escaped the corruption that is in the world, and is delivered unto the glorious liberty of the children of God.*SITI March 23, 1904, page 4.10*

And this is Christianity. This is the way, the true and living way, revealed by Christ in human flesh. And in this divine-human way, every human soul can walk in the manifestation of the principles and the glory of true government, which is true *self*-government.*SITI March 23, 1904, page 4.11*

And this manifestation of true government—the true government of self—is greater than is the government of all kingdoms and empire, and he who truly exercises it is greater than all kings and emperors that ever were on earth. “He that ruleth his spirit [is better] than he that taketh a city.” Accordingly, this power of true government—self-government—is truly kingly power. Being from the divinity, it could be nothing else. And He who came into the world to make manifest in human flesh this true government, which is true self-government, —He, when challenged on the point with the words, “Art Thou a king then?” royally answered: “Thou sayest that I am a king. To *this end* was *I born;* and *for this cause* came I into the world [and this in order], that I might bear witness unto the truth.” And He who was born to the end, and who came into the world for this cause, *that He should be King*, He “hath loved us, and washed us from our sins in His own blood, and *hath made us kings*.”*SITI March 23, 1904, page 4.12*

Every Christian is, therefore, by creation, and so by divine right, *a king*. The ambition that has so manifested itself in all ages to be king, has never been in itself a false or a wrong ambition. The ambition itself has been true and right; it is *the course*, the manifestation, and the aims of that ambition that have been false and wrong. As we have seen in this whole study of government, the manifestation and aims of the ambition of man on earth to be a king have been invariably to gain power and dominion over *others*, and to govern and exercise authority upon *others;* and to govern and exercise authority upon *others;* while the true ambition and aim to be king is to gain dominion, over *self*, and to govern and exercise authority upon *self*.*SITI March 23, 1904, page 4.13*

Jesus, the True King

has made this distinction plain in the following words to His disciples: “The princes of the Gentiles exercise dominion *over them*,

and they that are great exercise authority *upon them;* but *it shall not be so among you*. For whoso ever will be great among you, let him be your *minister;* and whosoever will be chief among you, let him be your *servant;* even as the Son of Man came not to be ministered unto, but to minister; and to give His life, the ransom of many." Worldly, false kingship is always *government* of *others* and the *service* of *others*. With worldly, false kingship is always the ambition to *conquer all nations*, that they may *serve Him;* while with the Christian, true kingship, the ambition is always and only to *surrender himself to all nations* that he may *serve them*.*SITI March 23, 1904, page 4.14*

And it is the simple philosophy of Christian kingship that Christ is the greatest of all kings, yea, the very King of kings. Because He surrendered far more, to serve far more, than any other in the universe possibly could. And since true kingship is to surrender self to all, that he may serve all; in the manner of things he who surrenders most to serve most, is the greatest king. And since Christ made the greatest possible surrender in surrendering Himself, and He did it for the greatest possible number, that He might serve absolutely all; it is but the plain philosophy of Christian kingship that He is in very truth the greatest of all kings, the very King of kings. And all who in Him, in God, and with God, *surrender themselves* to *all*, that they may *serve all*, are true kings; and are of His kingdom.*SITI March 23, 1904, page 4.15*

The Coming Kingdom.

And this is the kingdom, this is the government which, upon earth, shall presently succeed all earthly human governments, and which shall stand forever; simply because it is the divinely true government. For in reference to the succession of all earthly human governments, it was declared long ago by the divine Spirit that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" and "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." "And there shall be no more curse; for the throne of God and of the Lamb shall be in it; and His servants shall

serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Almighty giveth them light; and they shall reign forever and ever."*SITI March 23, 1904, page 181.1*

They *serve* and they *reign*. They *serve* Him, they serve Him in serving *others*, and they *reign* over *themselves*. And such alone is true government, whether in heaven or on earth. And because it is true, such government abides eternally.*SITI March 23, 1904, page 181.2*

And such is Christianity in the truth of it. And unto Him, Christ, the Author and Finisher of Christianity—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *kings* unto God and His Father; to Him be glory and dominion, forever and ever. Amen." And let all the people forever say, "Amen and amen."*SITI March 23, 1904, page 181.3*

November 16, 1904

“Christ Revealed in the Sabbath” The Signs of the Times 30, 46, p. 6.

BY ALONZO TREVIER JONE

IT is written: “Hallow My Sabbaths; and they shall be a sign between Me and you, that *ye may* know that I am *the Lord* YOUR *God*.” There is, therefore, that about the Sabbath by which he who hallows it may know, not only that the Lord is God, but that the Lord is *his* God. But to know God is to know not only *that* He is, but also *what* He is, for His name is not simply “I AM,” but “I AM THAT I AM,“—I am *what* I am, I am *that which* I am,—so that “he that cometh to God must believe that He is, *and* that *He is a rewarder* of them that diligently seek Him,“—must believe not only *that* He is, but also *what* He is. Therefore as the Sabbath is a sign which God has set, by which those who hallow it may know that He is the Lord their God; it follows with perfect certainty that there is in the Sabbath that by which those who hallow it may find the knowledge of God.*SITI November 16, 1904, page 6.1*

What There Is in the Sabbath.

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, He created all things, then He ceased from His works and rested the seventh day; He then blessed the seventh day; He made it holy, and sanctified it. The Sabbath, therefore, is —*SITI November 16, 1904, page 6.2*

1. The reminder of God as Creator; it is the reminder of His creative power manifested; for it is a sign between Him and His people forever, *because* that “in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” *Exodus 31:17*.*SITI November 16, 1904, page 6.3*

2. In the Sabbath is God’s *rest*, “for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again [He spake of the seventh day on *this wise*], They shall not enter into My rest.” *Hebrews 4:4,*

5.*SITI November 16, 1904, page 6.4*

3. In the Sabbath is God's *blessing;* for He "blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." *Genesis 2:3*.*SITI November 16, 1904, page 6.5*

4. In the Sabbath is God's *holiness;* for He "hallowed" (made holy) the Sabbath day. But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh thither; put off thy shoes from off thy feet, for *the place whereon thou standest is holy ground*." *Exodus 3:4, 5*. That place was made holy ground solely by the *presence* of "Him who dwelt in the bush."*SITI November 16, 1904, page 6.6*

And as it is the presence of the Lord which makes holy; that which made holy the *seventh day*, the Sabbath of the Lord, was the *presence* of Him who rested the seventh day from all His works.*SITI November 16, 1904, page 6.7*

5. The Sabbath has in it God's *sanctification;* because He not only blessed the seventh day, but *sanctified* it,—set it apart unto the holy use and service of the Lord,—that His presence might dwell therein; for it is not merely the transient presence, but the *abiding presence*, the special *dwelling* of God in a place, which sanctifies; for it is written: "Israel shall be sanctified by My glory," for "I will dwell among the children of Israel, and will be their God." *Exodus 29:43* (margin), 45.*SITI November 16, 1904, page 6.8*

Thus connected with the Sabbath there is the creative power of God; the rest of God; the blessing of God, the presence of God which makes holy; and the continuing, dwelling, presence of God which sanctifies.*SITI November 16, 1904, page 6.9*

And all this is precisely, and in order, what is found *in Christ* by the believer in Jesus.*SITI November 16, 1904, page 6.10*

Christ in the Sabbath.

God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God "there is no variableness neither shadow of turning," God's rest is the same wherever it may be. Therefore, God's rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this, being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that *the Sabbath is in Christ* and CHRIST IS IN THE SABBATH.*SITI November 16, 1904, page 6.11*

God's Promises to the Believer.

The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against; and all, "that the thoughts of many hearts ay be revealed." *Luke 2:34, 35*. Yet ever He is indeed "the glorious Lord" (*Isaiah 33:21*); and ever "His rest," His Sabbath, is indeed "glorious." *Isaiah 11:10*.*SITI November 16, 1904, page 6.12*

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.... For we which have believed do enter into rest." "And hallor My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "The *seventh day* is the *Sabbath of the* Lord your GOD."*SITI November 16, 1904, page 6.13*

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." *Isaiah 56:1, 2*.*SITI November 16, 1904, page 6.14*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause

thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." *Isaiah 58:13, 14*.*SITI November 16, 1904, page 6.15*

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." *Isaiah 66:22, 23*.*SITI November 16, 1904, page 6.16*